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CONTENTS.
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III. ART COLLECTIONS.
IV. MR. MORLEY'S DIDEROT.
V. THE CAMISARDS.
VI. OLYMPIA.
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THE
Nonconformist and Independent.
THURSDAY, NOVEMBER 4, 1880.

DISENDOWMENT AND SPIRITUAL LIFE.

THE following correspondence hardly needs introduction. It may suffice to say that "A Perplexed Parson" (who sent his name) wrote the subjoined letter last week. As it seemed to us best that both letter and reply should appear in the same number, we asked the Rev. J. G. Rogers to answer the questions of our correspondent, and he has been kind enough to do so, with what result our readers will judge for themselves:—

To the Editor of the Nonconformist and Independent.

SIR,—There can be but one feeling amongst Church-people at the kindly tone of sympathy which has recently marked the words of Dr. Osborne at the Wesleyan Conference, the address of Nonconformist ministers at Leicester, and the resolution lately passed by the Congregational Union. We give unfeigned and hearty thanks to the Head of the Church for the brotherly feeling displayed in all alike. Whatever our differences, it is a great thing to recognise that we, as Christians, have a common foe.

But, Sir, Church people naturally ask, "How *can* we reconcile these professions that Nonconformists 'would deeply regret any weakening of the spiritual force of Episcopalianism' with the avowed designs of the Liberation Society?" If the real aim and object of that society is simply (which might be imagined from its name) *to liberate the Church from State control and patronage*, there is no difficulty in answering the question. Obviously, it is fairly matter of opinion whether or no "the spiritual force of Episcopalianism" would be "weakened" by severing the connection of Church and State.

Disendowment is an altogether different matter. No one pretends that loss of funds can do otherwise than cripple the spiritual work of any church. Do not your own columns testify this, when a Jubilee Fund is to be raised next year for Home Mission work? Believe me, Sir, I write in no contentious spirit, but in the earnest desire to understand (even if I cannot agree with) the view of those who have lately used such kindly words of the Church's spiritual work.

Will one of your correspondents kindly plainly say whether Liberationists think that Disendowment will or will not weaken the spiritual force of Episcopalianism?

A PERPLEXED PARSON.

October 23, 1880.

To the Editor of the Nonconformist and Independent.

SIR,—I am obliged to you for the opportunity of replying to the letter of "A Perplexed Parson," if for no other reason that I may be able to vindicate the sincerity of those who, while disclaiming all hostility to the Episcopal Church, and professing not only admiration for the good men who belong to its ranks, but sympathy in its true spiritual work, are nevertheless engaged in what its members regard as an attempt to deprive it of a considerable part of its property. I can understand the puzzled feeling which has dictated the letter, and I have not the vanity to suppose that anything which I can say is likely to convince your correspondent that my view of the question is the right one. It will be something if I can satisfy him that the thousands of Dissenters who share the sentiments to which I gave expression at Birmingham, and which the Congregational Union endorsed in the adoption of the resolutions I proposed, are not hypocrites; that we mean friendship, and that if our proposals seem to them inconsistent with those professions, that is due to an error of judgment, not to any hostility of purpose.

There is this to be said at the outset. We are not desirous to impose on Episcopalians any burdens which we have not accepted ourselves, or to prosecute their work under difficulties which we are not content to face. We may have made a very foolish choice; but if we felt that, there is no reason why we should not change our course. No one who studies the state of lay opinion generally, and of a very large amount of liberal clerical sentiment as well, can doubt that we might make favourable terms if we were ready to confess that we have been mistaken in our past contention for spiritual independence, and were willing to be comprehended in a National Church. But, on the other hand, no one who knows anything of Congregationalists can believe that such a suggestion would have even a chance of being entertained. So far from desiring the endowments of the State, we are becoming increasingly averse to endowments of all kinds. Here and there, in the country, there are a few churches for whose pastors some provision has been made by the liberality of former generations. In a very few cases (I should think they might be counted on the fingers), those endowments have become of considerable value. But the history of these few places has not led Congregationalists to desire their multiplication. We can, without vain-glorious ostentation, thank God that our churches have not been lacking in liberality, and if it had been thought desirable to endow our pulpits, there can be no reasonable doubt that money might easily have been accumulated for the purpose. But the public opinion of our churches has always been adverse to this method of supporting the ministry, and it is more decidedly so to-day than at any former period. We have few endowments, except our buildings are to be thus regarded. Where they are free of debt the existing congregation may be said to have an endowment equivalent, at all events, to the amount which must have been paid for a hall of assembly. Mortgages on chapels have always been spoken of as debts, and there has, therefore, been an anxiety to be rid of them. Had the interest been treated as rent, which is what it actually is, a different mode of procedure might possibly have been adopted, and congregations left to pay, at all events, a fair amount for the occupancy of the building. I know that this is not the popular view, and I admit that I myself would only accept it with some limitations. But I very strongly lean to it, believing that a church is not weakened, but, on the contrary, strengthened and helped by being trained in habits of self-reliance. A "Perplexed Parson" may ask how I reconcile this with the proposal for a Jubilee Fund for Home Mission work? The question reminds me of a statement I once met with, to the effect that Congregationalists object to Home Mission work, on the ground that no provision should be made for the religious needs of a people till they themselves demand it. That has never been our mode of action. We believe in self-reliance, but we believe also that the strong should help the weak. I doubt whether even that help can be best given by establishing endowments; but it is to endowments from national funds that we object on conscientious grounds. If the State offered us a million towards our Jubilee Fund, we should respectfully but firmly decline the gift.

In proposing, therefore, that the Episcopal Church should be placed on the same level as all voluntary churches, I am unconscious of a desire to do it wrong. Of course, if it has private property, the State has no more right to deprive it of that on the plea that a Church flourishes most when left to depend on its own resources than it would have to alienate the Westminster property on the death of the present Duke in order that his heir might have an opportunity for developing qualities which inherited wealth tends to repress. All that I argue is, that in proposing that the State should resume the possession of any national property the use of which is at present enjoyed by the Episcopal Church, Nonconformists are not suggesting a measure which would, in their judgment, be injurious to the spiritual interests of that Church.

Will any one venture to say that the life of the Anglican Church is in any way dependent on the continued possession of the endowments in question? Will any one even be bold enough to assert that, where those endowments are most abundant, the spiritual power of the Church is most beneficially exercised, and its condition most satisfactory? I suppose that cathedral cities are, as a rule, the most favoured in point of endowments; but is it to *them* that the friends of the Church of England would turn for the most gratifying signs of her vitality, and the most convincing proofs of her progress? It is a pleasure to all friends of true religion to know how much has been done of late years to utilise the power which some thirty years ago was all but absolutely wasted; how attractive and popular the services in many of the cathedrals have been made; how earnest are many of the dignitaries of the Church in their endeavour to wipe off the reproach which had rested upon the Church because of the state of those lavishly endowed institutions. But even now it is hardly to these cities we should be referred by one who was desirous to give us the more favourable idea of the new life that is throbbing in all the pulses of the Church, and that has displayed such remarkable energy and capacity for growth during late years. The reforms that have been wrought, it must be remembered, are due to the influence of that new spirit—the spirit of Christian zeal and willinghood—which has affected even these venerable establishments, and produced such changes as have been already wrought. Looking to the condition of the Church of England generally, the most satisfactory results are scarcely those which are realised where these endowments are not enjoyed. The progress which has been made in the metropolis and those large towns, whose enormous populations have long since outgrown the provisions of the old parochial system and the ministry secured to them by old endowments, is due to the spiritual force in the Church itself—a force which the possession of great wealth is calculated to restrain rather than to encourage. If the Church, instead of being in the condition of senility and decay, which seemed to be coming upon it in the eighteenth century, has put forth a power and is doing a work which enables its defenders to point to its efficiency as a reason for the continuance of its special privileges, it is due not to the advantage it has derived from the enormous property at its disposal, but to the quickening of faith and zeal in the hearts of its members. Its endowments were rapidly dragging it down, and would, ere this, have wrought its overthrow. The Establishment could not have survived another half-century like that which preceded the great Evangelical revival. What it is to-day (and none acknowledge the change more gratefully than those Nonconformists who are supposed to be bent on the destruction of the Church), it owes to the devotion and self-sacrifice of its own members—that is, to forces which would remain, and, in all probability, would be intensified, were it disendowed to morrow.

To take one step further. What, I ask, would this disendowment mean? It is perfectly certain that it could never reduce the Church to that condition of utter destitution of which the Bishop of Liverpool has sometimes drawn such melancholy pictures. In the first place, life interests will be scrupulously respected, and as it must be assumed that the clergy will do their utmost even to the point of self-sacrifice for the good of their Church. The transition from the present state of things to one of pure voluntaryism would thus be gradual, and its pressure would not be so severe as is generally represented. Then, under any equitable plan of disendowment—and there is no fear that the arrangements will fall short of what Church equity would require, for they are far more likely to go beyond it—the Disestablished Church must retain a large amount of property, which has been given, say, during the last half century, and which might fairly be regarded as given not to the nation but to the Church, which at the time was established by the nation. A strict reading of the conditions might not justify this view, but I know no Nonconformists who do not feel that at whatever date the line be drawn, there is a point from which all fresh endowments ought to be reckoned as belonging to the Episcopal Church. This means an amount which would leave the Church of England richly endowed—I think I might say more richly endowed, even in its poverty, than any Church in Christendom.

But what comes of the residue? Whatever it be, it must go directly or indirectly into the pockets of the people, and we are continually told that the Church of England lives in the affections of a majority. It certainly numbers among its adherents far more than half of the aristocracy and the propertied classes. The patrons, who would necessarily receive some compensation, are, with few exceptions, in its own communion. Have its friends so little faith in their principles, or in the loyalty and liberality of those by whom they are held, that they cannot trust them to make provision for the wants of the Church in rural parishes out of the means thus unexpectedly placed at their disposal. The Bishop of Manchester said recently that "the people of England had learned to rest so entirely upon these ancient endowments, that they did not give sufficiently to their religion, forgetting that the endowments were left at a time when the wants of the people were nothing equal to what they now are." The Bishop is a little hard upon the people who, after all, have done so much towards meeting the new wants of the country that this nineteenth century, and especially the last half of it, must have a conspicuous place in the history of the Church, because of the remarkable development of Christian liberality, which will enable it to compare favourably with any former period. But, thus far, he is right. Endowments have a benumbing and paralysing effect; and were the Anglican Church deprived of the wealth now deemed so necessary, my own belief is that the effect would be such as to surprise those who have formed the most sanguine estimate of the undeveloped power which is in the Church. Surely the wealthy Church of England could, and would, do far more than the Free Church of Scotland did in its hour of tribulation and poverty. To me it is wonderful how anyone, looking at the story of that Church, can be so alarmed at the loss of mere wealth. Its weakness was its strength; its loss—what Canon Liddon calls the "material" ingredients of the Church—only served to call forth more fully its spiritual power; and in the depths of a poverty which our brethren in the Episcopal Church can

never approach, the riches of its liberality abounded. I have faith that a similar phenomenon would be witnessed in the case of the Anglican Church, and that its real power would be increased by the loss of temporal wealth and dignity held on conditions that fetter its independence.

I must not trespass on your space by venturing further afield. Let me only say, in conclusion, I have not attempted to argue the right of Disendowment. I have dealt only with the point raised by your correspondent, and have sought to show that it is possible to argue for what I believe to be an act of national justice without any feeling of hostility to a particular Church.

Yours, &c.,
J. GUINNESS ROGERS.

THE BURIALS BILL: A RETROSPECT.—IV.

IN preceding articles we have described the origin and features of the successive measures carried through Parliament for the creation of suburban and parochial cemeteries, and the movement for throwing open parish churchyards from the Bill brought in by Sir MORTON PETO in 1861, down to the attempts of Mr. OSBORNE MORGAN and other members to persuade the last Parliament to pass particular measures on the subject. At the beginning of 1880 legislation was cut short by the sudden dissolution.

There was a well-founded expection that the return of Mr. GLADSTONE to power, with a large majority at his back, would be speedily followed by an attempt to settle the Burials question. Short as was the Session, the LORD CHANCELLOR introduced into the House of Lords a Bill embodying the HARROWBY compromise; and the second reading was affirmed by a decisive majority. How amendments restricting its scope were inserted, in opposition to the Government; how overwhelming was the majority in the Commons, where Mr. MORGAN (now Judge Advocate General) had charge of the Bill, in favour of its principle; the contest that took place in committee, with a view to give a wider scope to the measure; the summary rejection of the Lords' amendments; and the submission of their lordships almost in silence in the last days of the Session—all this is familiar to our readers. The Bill which received the Royal assent was substantially the same as was first submitted by Lord SELBORNE, with a few liberal improvements.

But it may be useful to repeat that the Act now inscribed in the Statute Book is not the measure advocated by the Liberation Society and its friends, nor that of Mr. OSBORNE MORGAN, who was for so many years the able and persevering parliamentary champion of Burial reform. The former have throughout consistently adhered to the principle that the parish churchyards should be open to the burial of all parishioners, apart from religious considerations, with decent and orderly services; or to put it in Lord SELBORNE'S words, that civil rights should involve no religious disabilities. In that sense they formally objected to the restrictive nature of the Bill. Not only was Mr. MORGAN precluded, as the mouthpiece of the Government in the Commons, from giving full effect to the principle of his own Bill, but he had to contend with the broader and more equitable views of a Radical Parliament fresh from the constituencies. That in the end the scheme initiated by Lord GRANVILLE, endorsed by Lord HARROWBY, and sanctioned three years before by the House of Lords, received the final sanction of the Legislature, was in accordance with our inveterate English habit of political compromise. There is no doubt that if Lord HARROWBY'S proposal of 1877 had been adopted by Lord BEACONSFIELD'S Cabinet—as it nearly was—it would have been accepted generally as a satisfactory termination of the agitation. But in 1880 public opinion in this, as in other matters, had materially advanced, and Lord SELBORNE'S Bill was acquiesced in without enthusiasm, as an imperfect settlement. The result is, that several important points relative to the Burials question will require future legislative consideration.

It cannot, however, be denied that the great mass of the clergy in respect to the Burials question have been consistent throughout. They never lowered the "no surrender" flag; Convocation yielded nothing to the claims of Nonconformists except the privilege of silent burial. In this matter Canon RYLE and Bishop WORDSWORTH were on the same footing. It is true that the Primate and a few of his Episcopal brethren years ago insisted on the wisdom of concession, and courageously confronted the prejudices of their clergy. But it was only after long delay that their more enlightened policy triumphed. Nor could the more Liberal members of the Episcopal Bench, to whom all credit is due, have prevailed against the rank and file of the clergy had not the national will irresistibly declared itself at the general election. Thus the final passing of Lord SELBORNE'S Burials Act Amendment Bill was not a token of concession on the part of the clergy, but the sign of their utter defeat. A better spirit, there is reason to hope, now obtains. The disposition loyally to carry out the Act is general, and the clergy deserve such credit as is due to them for a willingness to obey the law of the land. But the obstinate resistance for nearly a generation to so rational a reform, illustrates the peril of investing any ecclesiastical body with unfair and exclusive privileges. Now, as before the passing of the Burial Act, an Established Church is dangerous to the Commonwealth.

The agitation which has brought about this important ecclesiastical reform has been protracted and severe. It has been carried on amid many vicessitude and discouragements—sometimes in opposition to Liberal statesmen, and very often with only their lukewarm support. That it has at length been crowned with success is due mainly to the never-flagging persistence and skill of the Liberation Society and its Nonconformist supporters. Nothing but so powerful and ever-active an organisation could have overcome the obstinate resistance of an Established Church, whose influence in the political world and in the higher grades of society is all but paramount. Such services to the cause of religious equality—and the Burials Act is only the last of a series of measures endorsed by the Legislature—deserve grateful recognition. In many respects the passing of the Burials Act is more far-reaching in its consequences than any previous ecclesiastical enactment, except the Irish Church Act. The long continuance of the movement for throwing open the parish churchyards is the measure of the ultimate success. It has brought Disestablishment within "measurable distance," and we are sanguine that the support given to the Liberation Society in its final enterprise will be proportionate to the momentous character of the work.

We can hardly conclude this fragmentary review of the rise, progress, and success of the Burials movement without a personal reference. It may be remembered that, in their final expression of opinion on the subject, the Executive Committee of the Liberation Society adopted a special resolution expressing their sense of the great value of the services of Mr. CARVELL WILLIAMS, the Chairman of their Parliamentary Committee, in promoting the movement against the Burial monopoly. This emphatic testimony is the simple recognition of more than ordinary activity. To a complete mastery of this subject—even of the intricacies of the Burials Acts, in which not a few statesmen have lost their way—Mr. WILLIAMS has added untiring attention to claims for legal and other advice that for many years past have come before him as representing the society, as well as a series of publications which have illuminated this somewhat complex subject. To no one can the passing of the Burials Act, though it did not realise all his hopes, have been a greater triumph and relief. What Mr. OSBORNE MORGAN has been to the question in Parliament, Mr. WILLIAMS has been out of doors; and we have no doubt that the experience gained in this movement, and the same spirit of indomitable perseverance, will be thrown into the greater question that remains, the final settlement of which will bring to a close the Society with which for a generation past he has been so worthily identified.

Lord PENZANCE seems at length to have awakened to an appreciation of the scandal involved in allowing the clergy with impunity to defy the orders made in conformity with a law which secures to them exceptional privileges and official *status*. Certain practices which were introduced by the Rev. T. P. DALE, at the church of St. Vedast, Foster-lane, have been pronounced illegal by the constituted tribunals, but he has continued them. An inhibition for disobedience of the Court was issued, and this was contemptuously disregarded. On Thursday, the matter having been brought to his lordship's official cognisance, as Dean of Arches, the long-delayed writ of imprisonment was issued, and on Saturday evening Mr. DALE was removed in a cab to Holloway prison. On the following morning, a notice at the church door proclaimed that there would be no service that day, the rector being confined in prison "for conscience' sake." On Monday, the Church of England Working Men's Society passed a resolution denouncing the "shameful treatment" to which the disobedient State official had been subjected, and demanding his "unconditional release"—thus defiantly ignoring the fact noted by Lord PENZANCE in issuing the writ, that Mr. DALE'S imprisonment was of his own seeking, and his release would be within his own reach. Those who are desirous of exalting Anglican priests to a position of superiority over the law of the land are not, it would seem, inclined to rest their chance of success on the results of the "indignation meeting" which is to be held next Monday. All sorts of legal technicalities are to be pressed into the service—among these being questions as to the right of the LORD CHIEF JUSTICE, who is not a Chancery Judge, to sign the warrant of commitment, and as to the legality of the "Advertisements" which, it is contended, have no legal authority, never having received *Parliamentary* sanction. Fancy a sacerdotalist raising such a plea in opposition to the order of an *ecclesiastical* court!

During the progress of the Burial's controversy, as in every former stage of the struggle towards religious equality, there was one menace which appeared to have a great charm for those who uttered it. In deprecatory tones, Nonconformists were warned that one of the consequences of calling for this particular step in advance would be the cessation of that partial and somewhat grudging recognition which some Church of England clergymen had condescended to bestow upon those who were without the pale of the Establishment. The threat had never any particular terror for the bulk of Nonconformists, who inclined to the opinion that a friendship which is not founded upon mutual esteem is seldom more than a travesty of the reality—a broken reed, whereon if a man lean it will go into his hand and pierce it. Such a make-believe Christian union may be fittingly consigned to the grave supposed to have been dug for it under the clauses of the Burials Act, never, we trust, to see a resurrection. But with its disappearance from the scene we note the appearance of a spirit which, employing less unctuous phraseology, is likely to establish an *entente cordiale* on a much sounder basis. The Bishop of MANCHESTER, speaking as a Churchman to Churchmen, has uttered words which will find a sympathetic response in the hearts of Nonconformists of various denominations. They, not less than the Bishop, regret the waste of power which may in fairness be regarded as to some extent inseparable from divisions, although there appears to be a law of the spiritual kingdom which, in unformulated proportion, has in the past been found to furnish compensation for this in the shape of intensifying energy. There is no reason, however, in the nature of things why that intenser energy may not be developed in harmony with wise plans for co-operative action. That which makes the utterance of the Bishop chiefly noteworthy is the idea which seems to be dawning upon him that if co-operation between Conformists and Nonconformists be desirable, a preliminary demand for subordination will be found, in the future, as in the past, fatal to any such design. Dr. FRASER is, therefore, quite right in directing his attention to the establishment of "a *modus co-operandi* with Protestestant Nonconforming brethren," based on mutual sympathies. "They are Christians," says Dr. FRASER, "as we are Christians. They have piety within their borders, as, I trust, we have piety within ours. Many of them use the same Sacraments in the same spiritual sense as we use them. They all profess to hold the faith of the great sacrifice; they all profess to be serving the same common Master and LORD." If the Bishop of MANCHESTER can see his way to promote concerted action upon such lines, Nonconformists will not be slow in reciprocating his endeavours. But it will save misunderstanding to at once remind him that those who take part in such combined action, must preserve as absolute freedom to hold and propagate without offence their views in antagonism to existing relations between Church and State, as he and his friends will rightfully claim in working for the maintenance of such relations. Upon the practicability of the plan, we shall be able better to pronounce an opinion when the Bishop shall set forth somewhat more precisely the outline and details of his project.

The Rev. GEORGE DRURY, of Akenham, is one of those clergymen who, in defiance of the wise counsel offered to them by some of the more judicious members of the Episcopal Bench, seem determined to exhibit to the world the exact length of the chain which restrains them from being as oppressive and insulting as they would like to be. A Dissenting parishioner, having lost one of his children by death, applied to have it buried under the provisions of the Act, which gives power to the incumbent to fix the position of the grave. "If you come to *my* churchyard," said this representative of "sweetness and light," whose humour it is to disport himself in cassock and ropen girdle before parishioners who will have none of his ministrations, "you must abide by its laws and regulations. The rule always has been at Akenham churchyard that unbaptized children be buried *behind* the church." Before the date fixed for the interment, the bereaved father lost a second babe, and both the little coffins were deposited in a grave within a yard from that of the infant whose death was the subject of a burial scandal, and an action at law two years ago. This time, however, the Rector of Akenham could not venture to refuse admission to the churchyard of the Nonconformist minister, who was prepared to utter words of consolation to the mourners over the grave—a service which was performed by the Rev. W. SCOTT, of Tacket-street Congre-

gational Church, Ipswich, in the unavoidable absence of the Rev. W. TOZER. Full fees were exacted from the parent, but the sexton, during the ceremony, was occupied in ploughing in an adjoining field—an employment which he quitted to shovel in hastily a few spadesful of earth over the grave, before locking the gate after the mourners. Those tacticians who thought that by the concession of the Burials Act they had spiked one of the most formidable siege guns of the Liberationists, evidently had not made sufficient allowance for the wrongheadedness of such clergymen as Mr. DRURY.

Those who have thought that in the decree of the Governors would be found a permanent settlement of the differences at Guy's Hospital which have been the subject of so much public discussion, are destined, we imagine, to be speedily undeceived. Mr. WILLIAM RENDLE, F.R.C.S., whose interest in the institution may be gathered from his declaration, "Fifty years ago I was student at this hospital, and my sons have been educated there," writes that the differences are not yet, and are not likely to be so settled. The Governors, not satisfied with the humiliation already inflicted upon the medical staff, are credited with a determination to enforce upon them the curt alternative, "Submit or go." The ornamental officials, under shelter of whom the treasurer practically exercises an autocracy, as proved by the Charity Commissioners' report, are declared by Mr. RENDLE to combine with an almost total absence of the special knowledge requisite for the management of the sick, considerable "capacity for making a mess of a very simple business." The grounds upon which he rests this opinion are revealed. "If," says Mr. RENDLE, "these gentlemen could not warmly encourage a subscription proposed by the staff to prevent the loss of ninety beds, they could sanction, when money was becoming scarce, the expenditure of between £2,000 and £3,000 upon the treasurer's house, of £600 upon the chapel, of £600 upon the nursing home. The chaplain, by no means unfit for duty, not a Ritualist, gives place to a pronounced Ritualist, and is pensioned off upon £200 a year. The matron that everybody liked, yet fit for duty, is" also "pensioned off," he believes, with an allowance of £150 per annum, but he prudently adds, "it is not easy to quote to a pound or so from a place so comparatively secret as Guy's is." That the Ritualistic crusade is the source of these troubles, he entertains no doubt. "Guy's at present," he remarks, "is in a state of tentative Ritualism. Its disease is the *Ritualismus expectans*. It appears in driblets at present, but unless checked it will rush in like a flood." When Parliament meets, the members for Southwark are likely to have something to say from their place in the House upon the subject.

The gratification experienced by the Wesleyans at the election of Alderman MCARTHUR to the position of Lord Mayor of London, must be to some extent tempered by the sense of loss which they have sustained in the death of Sir FRANCIS LYCETT, who has been for years past a most munificent contributor to their chapel-building and other funds. Sir FRANCIS sat for some time as one of the representatives of Finsbury on the London School Board, but was not so fortunate as to secure a seat in Parliament, although several times put forward as a candidate.

EPISCOPAL VINDICATION OF THE BURIALS ACT.

THE Bishop of St. David's, in his recent visitation charge, vindicated the action of the Legislature in the adoption of the new Burials Act; and his statesmanlike survey of the situation of affairs with which the nation had to deal, his courageous maintenance of a Churchman's denominational views, unmodified by the kindly spirit in which he made reference to those who had separated themselves from the communion of the Church of England, together with the prudent practical advice which he addressed to the clergy, will undoubtedly in the future—when the existing irritation has subsided—win for him gratitude and high esteem among the most thoughtful of his co-religionists. Casting a backward glance at the ecclesiastical legislation which swept away Dissenters' liabilities, compulsory Church rates, and other causes of popular dissatisfaction—measures which he believed no one now would be prepared to re-enact, he expressed the opinion that the improved vitality, vigour, and spirituality of the Church of England had arisen "partly, no doubt, in spite of, but still more in consequence of what was at the time supposed by many to be adverse legislation." Noting the fact that the general authority of the incumbent over the churchyard is maintained, and the jurisdiction of the Ordinary is left untouched, he contends that the Act does not involve any breach of ecclesiastical principles inasmuch as "the utterance of words of Christian hope over the grave, or of prayers grounded upon that hope," is not "an exclusive clerical function." Repudiating the notion that consecration imparts to the ground an "essential or inherent" sanctity—anything, in fact, more than a "relative sanctity"—he showed that if it was desecration to lay in such ground the earthly remains of a schismatic, or heretic, or disbeliever in Christianity, the Act was not responsible for that, as the right of all such to interment in the parish churchyard had been fully conceded long before. The "sacrilege or desecration" could, therefore, only be found in the allowance of other ministrations than those of the Church of England, but considering that the form of burial in use in the ancient churchyards—which still constitute the majority—has been changed since their presumed consecration, it was not open for the clergy of the Church of England to contend that desecration was involved in any such change of form, "so long as none but Christian services are allowed." The Act, he contends, is not unjust to the Church, because "from the Church nothing has been taken away." The state of things which the Act has abolished was an "evil" to the Church of England, and "unjust" to Nonconformists, and in the concessions made to Christians without the Church, the Act, though "more than just" is "not more than equitable."

In considering the question whether the measure was a step towards disestablishment, Bishop Jones urged that it was not so logically, because in various ways it affirms or implies the national character of the Church; neither practically did he regard it as such. Nonconformists, with scarcely an exception, were anxious for the removal of a grievance, and in this they had the sympathy of a very large section of the laity of the Church of England—"a mass of sympathy," which, in the interests of the existing relations between Church and State, it was desirable to detach from "the party of aggression." Among the opponents of the Convocation clause were many members of the Conservative party, and although personally regretting the omission of the reference, and "still more the miserable and timid jealousy which occasioned it," he believed that substantially the Church had gained rather than lost by the alteration introduced by the House of Commons—larger discretionary power being given to the bishop and greater latitude to the clergy. The claim, however, that the bishops sit in the House of Lords merely as delegates of the clergy, and bound to conform their votes to the opinion of Convocation, he emphatically repudiated. "I sit as a representative of the clergy," said Dr. Basil Jones, "only in the sense in which the lords temporal sit as representatives of the landed interest; but in no sense as a delegate, or as in any way bound to speak the words of other men. I sit where I do under a solemn obligation to give my conscientious, and therefore free, vote on such matters touching the interest whether of State or of Church as may come before me; and if in any sense I am more especially bound to regard the interest of the Church, this certainly does not mean the Church in the sense of the clergy."

The argument that the State Church clergy would now be left to bury the Nonconformist "black sheep," the Bishop tells us, had with him at one time considerable weight, which further consideration had served to minimise. In the case of a notorious evil-liver, "the Nonconformists—to their credit be it spoken—would probably have excluded him long ago, without waiting for a posthumous verdict." Even if the Dissenting minister's services were solicited at the burial of such a person, there would be no moral necessity upon him to refuse, as he was not tied to any prescript form of burial service. He believed, therefore, that there were few cases in which the corpse of a Nonconformist would be handed over to the clergy for burial, under the circumstances suggested. Of those few, there would be a large proportion in which the clergy would not hesitate to officiate, the leaning of the Church being to comprehension, and that of Nonconformists to exclusion; as to the rest the clergy might still advise the friends to request the use of an alternative service. The residuum of difficulty would, he believed, be so small, that the clergy need not at present trouble themselves with the apprehension of it, and when all had been said and done, they would be no worse off "as regards the funeral of a scandalous Nonconformist than as regards that of a scandalous Churchman." The Bishop noted with satisfaction the utterances of leading Nonconformists since the passing of the Act, and the manner in which the funerals had been conducted, and strongly urged upon the State Church clergy that it was both their interest and their duty to yield to the provisions of the Act, not merely a literal and formal, but, as far as possible, a cheerful obedience. To the irreconcilables the Bishop offered this counsel:—"It is reported that a certain number of the clergy have solemnly resolved to refuse to minister at the burial of Nonconformists. That by so refusing they are guilty of a direct breach of the law there can be no doubt. But, in addition to this, I cannot imagine any course more foolish, more suicidal, more injurious to the Church, more calculated to give a triumph to her enemies, or more likely to undo whatever good the Act may have accomplished. To say no more, I would point out that those who take this course, if any such there are, are virtually abdicating their position as ministers of a National Church, and are doing all they can to abet those who endeavour to sink the Church to the level of a sect." If the State Church clergy are wise, they will lay to heart and determine to reduce to practice universally, the judicious counsel offered to them by the Bishop of St. David's.

THE BERMONDSEY RECTOR'S RATE QUESTION.—This question is likely to crop up again in a new form. A few months ago a committee was formed for the purpose of raising an endowment for the rector by private subscription; but, after some very laudable efforts, there does not appear to be any chance of success. Now an appeal is to be made to the Vestry to raise an endowment of £100 a year, instead of £200, as before, by a rate. Some of the Vestry who formerly opposed such a scheme have "caved in," and promise now to support the proposal, causing thereby much talk and no little indignation amongst the ratepayers, who had looked upon the question as practically settled.

Correspondence.

THE LONDON CONGREGATIONAL UNION AND THE LONDON CONGREGATIONAL CHAPEL BUILDING SOCIETY.

To the Editor of the Nonconformist and Independent.

SIR,—It seems proper that, as I am treasurer of the Chapel Building Society and also chairman for the current year of the London Union, I should notice the statements made in your last issue in reference to these institutions by your correspondent "David Flint." The statements are so utterly without foundation, and at the same time so likely to mislead those who do not know the real facts, that I am constrained publicly to contradict them.

First, as to the alleged antagonism of the two institutions. I belong, as I have said, to both, and there are other gentlemen who are members of the two committees. This in itself is a reply to him. Your correspondent states that there is "collision," and that the Chapel Building Society "may, and often does, in its decisions and grants run counter to the matured wisdom of the actual workers and founders of the new churches" for which the "London Union selects sites." A statement more contrary to the facts could not have been made. I know of *no* instance in which the Chapel Building Society has "run counter" to the Union in their kindred work. So far from this, each institution inquires as to the action of the other in every case of an application to it, and if able to help regulates the amount in view of the action of the other. At this moment the Chapel Building Society is erecting an introductory chapel on a site held by the treasurer of the Union and others, and the committee of the society made it a condition of their undertaking the erection, that the "building, when completed, shall be utilised for school and church purposes" by the committee of the Union.

Secondly, "David Flint" states that there is "waste of resources," because "of two sets of officials," and that "the London Union could do the work better without an additional sixpence of expense." He accordingly says of the present system, "that anything more irrational it is difficult to conceive," and so on.

On this I have to remark that he is evidently in complete ignorance of the amount of work done by each institution, and of the outlay in doing such work. With regard to the work of the Chapel Building Society, of which as treasurer I can speak confidently, it remains just what it was from the beginning—as to giving advice and stimulus in the commencement and prosecution of each enterprise, the inspection of sites, the examination of trust deeds, the study and report by our plans' sub-committee of all plans, specifications, and contracts (by which they have, by the acknowledgment of all parties concerned, greatly promoted both improvement and economy), the management of the Loan Fund of £11,050, and the very arduous task of annually collecting money from the public for our Grant Fund. During our history we have paid in grants £90,410, and in loans without interest £68,309; in all £158,719. Will any person who thinks of these duties say that there is "waste of resources" in having one secretary to be in constant attendance to do this work (for the first fifteen years of the society's proceedings there were two) and in paying £400 a year in all for the entire working expenses—including salaries, rent, meetings, printing, postage, and every incidental payment? It should be observed that the outlay is thus small because the Chapel Building Society, *as it is*, shares its expenses with those of the two other institutions whose officials and offices are the same as those of the society. Moreover, so carefully have the temporary investments of the society been managed, that this sum of £400 is now nearly altogether provided for without deducting any portion of the moneys obtained from the public in subscriptions, donations, and collections.

I have confined myself to the contradictions required, but cannot conclude without expressing my deep concern that, in these times of very serious difficulty in getting money for our religious institutions, any one professing interest in them should, with such disregard of actual facts, be prepared to increase the difficulty by his representations and strictures.

Yours obediently,

1st Nov., 1880. HENRY WRIGHT.

THE SENATUS ACADEMICUS.

To the Editor of the Nonconformist and Independent.

SIR,—With your kind permission, I will make one or two remarks in reply to Mr. Thompson's letter. I quite agree with him that the difficulties in the way of an examination in "the whole range of theology" at the end of a two and a half year's course of study are "enormous"—yes, enormous! But then I think he must have evolved the idea of such an examination from the depths of his own consciousness. I, at all events, never dreamt of any such absurdity, when I asked that students should be examined in what they might and ought to have actually done during the said two and a half years.

With all due deference to Mr. Thompson, I must still maintain that unless uniformity of reading were meant to be secured by the suggestion of "books of reference," that business ought to be left to the several tutors.

As to the "further higher examination" to which he refers me, all I have to say is that in my view, whilst the exit examination should test a student's knowledge of the chief features of theology and philosophy, the further examination should encourage the independent and thorough investigation of individual branches, or even points. When Mr. Thompson, by implication, suggests that I was unwilling to recognise the very obvious condition of co-operation—namely, the making of "mutual concessions," and remarks, that so far as

he "observed, there has been a disposition to fairly consider every variety of opinion," I can only reply that it is very unfortunate that an *impression* should have been made, not only on me, but also on others, that a few members of the *Senatus* had come with a cut-and-dried scheme of operations, to which all were expected to agree, and that differences of opinion were treated as time-wasting opposition—in some cases not without discourtesy. I speak of impressions, not of intentions. I am sorry to write what I have last written, but Mr. Thompson has compelled me to do so in self-defence. Yours,

D. W. SIMON.

THE TIENTSIN TREATY AND THE OPIUM TRAFFIC.

To the Editor of the Nonconformist and Independent.

Sir,—In a letter to the *Daily News*, Dr. Legge states that prior to his declaration that the legalisation of opium had been extorted at Tientsin, he was familiar with my statements, and had sought information from the Blue books and elsewhere. His pains to obtain information must have been of a very perfunctory order; or, possibly, the bent of his mind may be to reject any evidence that does not tell in favour of his own preconceived views. At all events, his researches in the Blue-book result in the discovery of but a single sentence, which seemingly represents all he can adduce in support of the allegations to which he has committed himself. Upon this isolated sentence he considers himself at liberty to say that "if the Chinese Commissioners had been entirely silent on opium at Tientsin it was, as the Minister of the United States wrote to Lord Elgin, 'from their fear even to talk on a subject which they thought had once involved them in a war, and might (so they reasoned) give them trouble again.'" The select sentence is taken, as will be seen, from the passage in the despatch of the United States Minister, which I quoted at length in my last letter to the *Daily News*, and deserves special notice. Mr. Reed wrote that his offers to join in the suppression of opium had met with no response. He could account for the indifference at Shanghai, "but the indifference of those who more directly represented the Emperor could only be explained on the ground that it was indifference, or, as has been suggested, by their fear even to talk on a subject which they thought had once involved them in a war, and which might (so they reasoned) give them trouble again."

The words as quoted by Dr. Legge, divorced from their context, make Mr. Reed say, as if speaking for himself, that the Chinese had, as a matter of fact, been restrained by fear from alluding to opium at Tientsin. Whereas, with the context, the words state that, in explanation of the indifference which Mr. Reed professed himself unable to account for, *it had been suggested* to him that fear had been the cause; and the consequent reasoning was not that of the Chinese, but that of the author of the suggestion, based on pure assumption! Here is a sample of the sort of evidence on which the Rev. Dr. Legge, and the Rev. Mr. Turner, the Secretary to the Society for the Suppression of Opium, rest their assertions, as well as of the means they are tempted to resort to in order to buttress a weak case. Yet we are gravely told of "long and dispassionate consideration" given to the subject! Upon what principle does Mr. Legge conceive himself justified in passing by the passages in the very letter from which he quotes, flatly contradictory of his assertions, and in closing his eye to the testimony of Lord Elgin a page or two further on?

In our proceedings at Tientsin, we had, of course, to insist upon our terms, or else we should not have obtained any. Assumed sternness, let me say, in dealing with Orientals, is at times by far the most merciful course, while indecision in tone, betraying weakness, as often lands in war—the very contingency sought to be avoided. As to the work we had to do, and did, this is, as I have already said, set forth in detail in the letter of the Chinese Commissioners announcing their accord with me. It is likewise embodied in the existing treaty. Let the dispassionate analyse these documents, and tell the public of the shocking things they find there.

Lord Elgin had to go back to China in 1860. At the earnest entreaty of the Chinese Commissioners he had agreed to recommend to the British Government the occasional exercise only of the treaty right for Her Majesty's representative to reside *en permanence* at Pekin (which was the only article repugnant to the Chinese, and which *was* "extorted"). How did they requite the concession? By involving us in another war, this time of their own seeking, when a fresh convention had to be made. Lord Elgin had an interval of two years to ponder the dreadful doings perpetrated in 1858; but I never heard that he made any change, or that any modification of the terms of his treaty was suggested to him from any quarter whatever. It has taken twenty-two years to discover its blemishes.

To revert to opium for one moment, the United States Minister urged its legalisation upon Lord Elgin in the following strong terms:—

> I have more than once understood your Excellency to say that you had a strong, if not invincible, repugnance, involved as Great Britain already was in hostilities at Canton, and having been compelled in the North to resort to the influence of threatened coercion, to introduce the subject of opium to the consideration of the Chinese authorities. Yet I am confident, unless the initiative is taken by your Excellency, things must continue as they are with all their shame, and I appeal to your Excellency's high sense of duty, so often and so strongly expressed to this helpless, though perverse, people, whether we, the representatives of Western and Christian nations, ought to consider our work done without some attempt to induce or compel an adjustment of the pernicious difficulty. In such an attempt I shall cordially unite.

Had Mr. Reed's offers met with welcome in place of indifference, the Chinese would have found in him, he tells us, a willing ally, ready to sustain their action. Supposing the Chinese had avowed their unwillingness to include opium in the tariff, and the United States Minister had supported them, will it be contended that Lord Elgin could possibly have declared war afresh, to enforce, too, a clause which had no existence in his treaty?

The truth is, the question was, in our eyes, one at least of comparative importance. Opium had been imported at the treaty ports, during the previous sixteen years, without let or hindrance, it was already extensively grown throughout the empire, and there was no prospect of the trade being interfered with. There was no reason, therefore, for urgency on our part. It was simply held on all sides desirable that the existing anomalous state of things under which a sham prohibition was allowed to signify actual permission, should terminate. All that we did was formally to legalise what had hitherto been nominally forbidden, yet openly sanctioned. Had the Chinese manifested any—the slightest—objection to the insertion of opium in the tariff, why should Lord Elgin have not allowed matters to remain as they were? Indeed, but for Mr. Reed's appeal, I doubt whether he would have touched the question at all.

Dr. Legge quotes the opinions expressed by a Chinese gentleman, who, I presume, was not present at the negotiation of the treaty. Let me refer in turn to a Chinese ambassador. In the year 1868, no less than ten years after the Treaty of Tientsin had been in undisturbed operation, there came to England another United States Minister, Mr. Burlingame, who had succeeded Mr. Reed, and had afterwards relinquished his appointment to become special ambassador on behalf of the Chinese to the United States and the Courts of Europe. He was, it may be assumed, charged with the views of the Chinese Imperial Government upon all questions. What, then, was the purport of his message? That China was desirous of extending her intercourse with Western nations. "China stretches out her hand," was the pleasing announcement. Did Mr. Burlingame make a single complaint against the terms of our treaty? And as to opium in particular, the cultivation of which had become general in many provinces, and which was not only not forbidden, but permitted—in the year 1869 I saw myself the poppy growing not far from Pekin itself—did Mr. Burlingame make a single representation to Lord Clarendon with a view to its suppression? Or did the Chinese Government, when unprompted, attach so little importance to this question as actually to omit to give their envoy any instructions upon the point?

Apologising for the unavoidable length of this letter,
I am, Sir, your obedient Servant,

H. N. LAY.

Tavistock, October 30th, 1880.

THE MARRIAGE LAWS.

To the Editor of the Nonconformist and Independent.

Sir,—The reform of the marriage laws has been held in abeyance mainly because public attention has been engaged with other and more momentous subjects, and partly because Dissenters are not agreed as to the direction in which reform should proceed. The way is now clear for this subject. It has engaged the attention of the Church Congress at Leicester, and Mr. Blennerhassett's Bill for amending the marriage laws will soon be discussed in the House of Commons.

Dissenters, who are specially interested in the matter, should declare their opinions and convictions respecting it, if they have any. It is high time for us to arrive at some agreement amongst ourselves, and having reached it to press for a satisfactory settlement, once for all, of the whole question. No opportunity has recently been given, except through the press, for interchange of opinions; but when the subject shall be fairly considered with a view to concerted action, when methods shall be compared and details examined, agreement will be neither distant nor difficult.

We are unanimous in declaring that reform is needed, and must be accomplished sooner or later; that the present invidious distinctions must cease, the principle of religious equality be fully recognised, and harmony established between Church and Dissent. Believing that if any one has anything to say on the subject he should say it, and contribute to a fuller and better understanding of it, I venture to submit a proposal, and the reasons for it.

1st. Proposal.—That there should be a uniform method of granting licences at a cheap rate, instead of banns, certificates and licences. The present certificate is but a twenty-one days' licence, and a licence is a twenty-four hours' certificate. The man who wishes to be married should be required to sign a declaration before the registrar, that there is no legal impediment and that the names and other particulars given are correct. Notice should be posted to the minister who is to officiate, and after three days or seven days, as the case may be, the man may obtain his licence permitting the marriage to take place; he then presents it to the minister, and it is his authority for conducting the ceremony. The licence-paper should be in duplicate perforated, so that when signed, one copy could be handed to the wedded pair to be kept as "marriage lines," and the other copy, bearing a halfpenny stamp, to be posted by the officiating minister to the registrar, who would be responsible for the registration.

2nd. The Reasons for It.—1st. *Because it is in harmony with the registration of births and deaths.*—In the registration of births, the registrar issues a vaccination order, which may be handed to any qualified medical man; when the vaccination has been performed the form is filled up and posted to the registrar, who completes and is responsible for the registration. In case of death, the medical certificate must be presented to the registrar who issues an order for burial, which is the authority for the officiating minister to proceed with interment. According to the new Burial Act, the person responsible for the burial must fill up a schedule and forward it to the rector, attesting that the burial has taken place, and the rector is responsible for registration.

2nd. *Because it would be in accordance with the custom and law relating to other civil contracts.*—Every other document between contracting parties may be signed in any place, and in the presence of any witnesses. The law does not require that a contract of sale, or for work, or a deed of conveyance or of gift, shall be signed in the presence of a lawyer or registrar; and there is no reason why a marriage contract should be the solitary exception, and only be legalized by the presence of a registrar. There are some papers which must be signed in the presence of a minister or magistrate acquainted with the signer, because they are public persons, well known and easily found, and their signature is a guarantee of genuineness. It should suffice for the civil contract in marriage, that the licence paper should be signed by the contracting parties in the presence of two witnesses and of a minister.

3rd. *Because it is more convenient and less annoying than the present system.*—The registrar himself may often be inconvenienced; that, however, is incidental to his business and profession. He is sometimes the cause of inconvenience and annoyance to others. One occasion only is one too many. The following facts will serve as illustrations:—

Fact No. 1.—A registrar living three or four miles distant from the chapel for which notice was being given, tried all he could to persuade the parties to alter the notice for another chapel, near to his home, and to suit his convenience; but much to the annoyance of the parties and of their own minister when he heard of it.

Fact No. 2.—A registrar required the time for a marriage to be fixed for two hours earlier than intended, because he had an engagement at another part of his district; but it was inconvenient for the parties and the minister. They had to submit to the inevitable, for the registrar could not fulfil two engagements, or attend two marriages at the same time in different places.

Fact No. 3.—Some registrars are unpunctual and keep the company waiting, it may be half an hour or longer. This fact permits room for fancy. Picture the nervous apprehension lest the registrar should not appear in time!

Fact No. 4.—A registrar who was not popular as registrar, and many, in consequence, preferred to be married at church, for, in addition to being the relieving officer (that is customary in all country districts), he was also inspector of nuisances. He on one occasion forgot his appointment to attend a marriage, and when the messenger arrived he was preparing to go from home, and was much obliged for being reminded of an engagement which had unaccountably slipped his memory.

Fact No. 5.—A registrar who failed to appear at the appointed time was sought for, but was not at home. A shrewd suspicion led to his discovery, and he was found in a public-house, which he had ostentatiously entered with his book under his arm, as though he had official business there, and whether that marriage took place a few minutes before twelve o'clock or a few minutes after, it was not policy to determine.

Fact No. 6.—I was present as a spectator at a marriage ceremony, on which occasion the registrar insisted on the minister reciting a second time the words of the Act of Parliament that he might distinctly hear them.

Lest I should be regarded as formulating an indictment against a body of men, for many of whom I have much personal regard, I wish it to be understood that I am citing exceptional instances, and that personally I have always been treated with attention and courtesy.

4th. *Because it is less expensive.*—In the estimation of some, this is so slight a matter that they will be inclined to put it out of the reckoning; but we cannot permit it to be summarily thrust aside. It may be said that people should not get married except they can well afford whatever expense it incurs, and that if ever a man is generous it should be on his wedding-day. Let the following question receive its due consideration: Should any be tempted to evade the marriage ceremony because of the expense? The cost should be reduced to a minimum. Our primary aim should be to make marriage easy and inexpensive, so that all may be without excuse. As present the lowest scale of charges is:—For notice and certificate, 2s.; attendance of registrar, 5s.; a copy of the register, 2s. 7d.; fee to the minister (same as registrar), 5s.; fee to chapel-keeper, 2s. Total, 16s. 7d. *The proposed plan:* A cheap licence, say 2s. 6d.; minister and chapel keeper, 7s. Total, 9s. 6d. In the one case the legal charges are 9s. 7d., and in the other they would be 2s. 6d.

5th. *Because a similar custom prevails in Scotland and Ireland.*—Local legislation has its evils, and especially in relation to marriage. The same laws should be in force throughout the whole of the United Kingdom, that there might be no question respecting marriages being legal in one part of the kingdom and not in another. The registrar is not permitted to be present in his official capacity, either in Scotland or Ireland. Only a few years ago a special law was passed to amend the marriage laws for Ireland. The Irish Protestants, being in a minority in many parts of the country, had to submit to receive Roman Catholic registrars, who did not sympathise with their religious ceremony, and who, in a country where religious zeal is usually intense and sometimes bitter, took no pains to conceal their want of sympathy. Protestants demanded from a Protestant Government redress as from a great grievance. They would endure it no longer, and the law was amended.

In England, where Protestants are in the majority, they are not so concerned about the susceptibilities of

Roman Catholics, who are forced to receive at their sacrament of marriage a Protestant Registrar, who cannot be in sympathy with their service. Is this the Protestant idea of liberty? of doing to others as we would that they should do to us?

6th. *Because it does not place us in needless antagonism to the clergy of the Established Church.*—The alternative method of those who are wedded to the registrar is that he should also attend marriages in the Established churches. Many of us who love the registrar at a distance, and are aware of some of the inconveniences incident on his attendance, are not prepared to force him upon those who have hitherto done well enough without him. I interviewed a minister of the Established Church recently that I might obtain his views on this subject, and asked him if, from what he knew of the opinions and feelings of his brother ministers, they would be willing to receive the registrar at the marriage ceremony. His answer was a most emphatic "*No*, not by any means." Let it but be stated that the clergy are required to receive the registrar at the dictation of and in order to appease Dissenters, and an opposition would be aroused in the presence of which no Parliament would pass such a measure. The clergy have done so far without the registrar; they don't want him, they won't have him, and Dissenters are not strong enough, even if they were united, to make them have him. Why should there be any opposition on this subject between Church and Dissent, and such needless opposition? Our points of difference are numerous enough already, and our policy should be to reduce them rather than to keep adding to the list.

7th. *Because the alternative method is utterly impracticable and unsustained by argument.*—The Marriage Laws would have been amended long since, but that the movement has been opposed by those who hold the view that the registrar should attend all marriages wherever celebrated. They have not accomplished a settlement of the question according to their own theory; they are farther off from it than ever, and it is certain that they must give it up as impracticable. The only attempt at an argument which it has been my lot to hear in support of the impracticable method was that, as marriage is both a civil contract and a religious ceremony, the representatives both of the civil government and of religion should be in attendance; the outward and visible signs and symbols of Church and State. The most pronounced non-ritualists have been pleading for symbolism at the marriage ceremony.

It is not enough for them that the civil contract should be observed by making a declaration before a Registrar, obtaining a licence and signing the same in the presence of witnesses and of a minister, but they must also have a living representative of the State. Does the Registrar represent the power and glory of England? Men can only represent those by whom they are appointed, and under whom they hold office. Registrars are appointed by, or through, the Board of Guardians, and in country districts they are the relieving officers who combine many offices, and are publicly regarded as the representatives of the union workhouse. Lovers of symbolism may attach some splendour to the inspector of nuisances, but the untutored mind might regard him when thus engaged as the greatest nuisance in the parish. We are the consistent Dissenters who carry the principle of the separation of Church and State even to the marriage altar. We do not say that the registrar *may* go, but that he *must* go. Let him keep to his office and his desk; *there* he is the right man in the right place.

I shall be glad if brethren who agree with our proposed method (which does not profess to be new in all particulars, but more fully to meet the requirements of the case, and simplify the arrangements) will kindly favour me with their names and any suggestions they wish to make, that a request may be prepared and forwarded to the Committee of the Congregational Union of England and Wales, asking them to consider the subject, and take action accordingly. It is desirable that denominational action should be taken by the recognised officials of the denomination.

Stockport. W. A. BLAKE.

[For the present we leave Mr. Blake's letter to be dealt with by other correspondents; but we suggest that, to make the case, from his point of view, complete, he should say if he proposes that the law should be uniform, whether the marriage service be performed in an Episcopal Church, or at a Nonconformist place of worship. At present, the Established clergy have to register marriages in a register-book kept by themselves, and to send copies of the entries quarterly to the Superintendent Registrar of the district. Mr. Blennerhassett proposes to apply the same method to Nonconformist marriages. We will add only this—that Mr. Blake has apparently not made himself acquainted with the lengthened correspondence on the subject, which has already appeared in our columns.—ED. *N. and I.*]

CONGREGATIONALISM IN IRELAND.

To the Editor of the Nonconformist and Independent.

SIR,—I have often been asked by friends to address a letter to you on the work and the wants of Congregationalism in Ireland. Hitherto I have felt that my knowledge of our churches was insufficient to give me the confidence I should wish to possess before committing myself to print. During the eighteen months of my residence in Dublin I have been trying to learn as much as possible, and now that my brethren have given me the position of secretary to our Union, I feel bound to do what I can to inform the English churches on the condition of our churches and the importance of their work.

It is well known to many that for a very long time there has been more or less friction in the working of the Irish Evangelical Society and the Congregational Union of Ireland. It is not my intention to touch on any of the causes of this friction. I do, however, wish to express my hope and confidence that we have now reached a new point of departure, and that in the future our relations with each other will be entirely harmonious and satisfactory. There is, I believe, at present a better understanding of each other's position on both sides than there has been for many years; and there is also, without doubt, a determination on each side to do the other full justice. The present is no time for discord. We need perfect harmony and co-operation; and that, I trust, we shall have.

At the late meetings of the Irish Congregational Union held in Belfast, the following resolution was passed:—

That a special effort be made to increase the income of the Irish Evangelical Society; that this Union offers its hearty and loyal co-operation to accomplish this end; and that the committee of the Congregational Union of England and Wales be earnestly requested to give their hearty support to the Irish Evangelical Society in their effort to increase their income.

On this subject the Rev. A. M. Morrison, writing in the *Irish Congregational Magazine* for October says:—

It is now the duty of every true man to endeavour to preserve the spirit of unity in the bond of peace. All differences have been settled by mutual concessions and explanations, and nothing remains but to bury the dead past, and hopefully and in brotherly love to address ourselves to the future. We shall now help on the Irish Evangelical Society, and bend all our energies to its aid. Let us tell the people of England something of what we do and suffer—they will not be deaf to our story. . . . . We hope and pray that, under the spirit inaugurated at the late meetings, our work has received an abiding power for advance which shall speedily win new places for Jesus, and bring such prosperity as may soon destroy the debt at present resting on the society, and greatly hindering its usefulness.

You will see from this quotation that Mr. Morrison is in favour of a progressive policy; and every one of our ministers is anxious that we should extend rather than contract our operations. It is quite impossible for me in this letter to write with anything like detail on the work we have to do. I know some of our ministers in England are doubtful whether it is worth while that we should continue in Ireland. I have heard it whispered that Congregationalism does not suit the Irish people, and that we might as well decently withdraw from the country, and leave the field to other sections of the Church.

What I have seen in Ireland convinces me that Congregationalism has a legitimate position to occupy and a good work to do here. Where its principles are understood they are certainly as much appreciated in Ireland as they are in England. I fancy there is more backbone in some of our Irish Congregationalism than there is in much that bears the name on your side of the channel. At the present time the religious development in this country is towards those Free Church principles which Congregationalism best represents. The fact that many of our churches are weak may be accounted for by other causes than the unsuitability of our polity to the Irish people. Let us have good men to do the work of our churches; let us judiciously select the posts they occupy, and they may assuredly secure success. But in all our work it is necessary to remember that *Ireland is a mission field.* We need men with the missionary spirit, who will not confine their efforts to the four walls of any building, but who, if they work in a large town, will make their church the centre of missionary effort in its neighbourhood, or who, if they live in the country districts, will work as evangelists far and near. Such men may gather churches in many places where the work of evangelists and of missionary pastors is greatly needed.

This may be done without interfering with the work of other evangelical churches. We do not occupy a position antagonistic to them, but one of friendly co-operation. I would never be a party to any scheme to push Congregationalism into places where there are already ample provisions for the spiritual wants of the people. Where our friends the Presbyterians, the Wesleyans, or the Episcopalians are faithfully preaching the Gospel, I would certainly not interfere with them, but would heartily bid them God speed. They, however, are not doing all the work that needs to be done. There is ample room for us. We have a mission to fulfil. I believe it is an important mission. I have much more hope—not to say confidence—now than I had when I first came to Dublin. Ireland was probably never so well prepared for our work as at the present time. We must take our share in the evangelisation of the country. And by this I do not mean simply that England must give money while we spend it. Our churches here must do their full share both of giving and of working. I do not think they have done it in the past—although upon this point perhaps some of my brethren might take exception to my view. Wherever we have churches existing they must push out their evangelistic efforts all around them and show their life by their works. In some places, at least, we are already doing this, and doing it successfully.

But while we are determined to do all we can for ourselves, we must look to our sister churches in England for warm sympathy and material help—especially to carry our aggressive operations into new localities where there is ample room for us, and to sustain our work in the poor localities where we can hardly hope our churches to be self-supporting. We need much more of this sympathy and help than we have lately been getting. If any of our friends wish for further information I shall be happy to give it either privately or through your columns.

I am, Sir, yours very truly,

S. J. WHITMEE.

Leinster-square, Rathmines, Dublin, Oct., 1880.

SUPERABUNDANCE OF PLACES OF WORSHIP.

To the Editor of the Nonconformist and Independent.

SIR,—I was much gratified by the perusal of "David Flint's" able letter, which appeared in your last issue, on the Religious Condition of the Country, and, I think, as he was present at the Congregational Union meeting, it is to be regretted that he did not state his views to the Assembly. I can quite understand, however, the reasons which he gives why he did not do so; and, moreover, perhaps his views would not have been acceptable, and, in that case, his remarks would have been cut short, as is usually the case when observations do not chime in with the views of those who regulate the proceedings.

I agree with "David Flint" that complaints are often made when they need not be, and that, generally speaking, there has been no lack of efforts to promote the religious welfare of the people, but that those efforts have not been always wisely made, and that too frequently there has been, and is now, a great waste of money, effort, and power in the religious world. Almost any one in the present day can become an evangelist, a Sunday-school teacher, or local preacher, and hence we have a multiplicity of societies and agencies among all the denominations, and a constant cry for funds which are often not forthcoming for the sustenance of ministers and others, and which prove very insufficient to sustain the agencies properly. The various denominations, and others unconnected with them, are often ploughing the same field over and over again, and are actually hindering instead of helping one another.

The chief aim of some persons seems to be the increase of church buildings, and of a certain order of evangelising agency, whereas both of them are much overdone in many places; and what is far more needed is the better filling of the places of worship which are at present in existence. "David Flint's" observation and experience seem to relate mainly to certain districts in London, and the state of things there corroborates his views of the matter. My own observation and experience relate to the smaller towns and villages, with which I have been acquainted during the last thirty years, and I never lived anywhere but what the religious efforts were superabundant for the population. I will give two instances out of twenty which I might relate. The town in which I have now lived for about two years has a population of 6,000. There are eleven places where people meet for worship; Methodist six; Baptist two; Church two; Undenominational one. In a village a few miles distant with 1,300 of population less than the former, there are fourteen places. As a general rule half the space in these places is occupied, and in some few not even that. It is evident that what is most needed is a greater union and concentration of effort and agency among the various denominations. For a few years past there have been suggestions of a conference to be held of some of the leaders of the different denominations to see if something cannot be done by way of mutual concession in certain places, to prevent all this waste of money, effort, and power. Something of the kind is quite as much needed as a "Church-Aid Society," or a "Ministers' Augmentation Fund," and I think it would tend to promote the benefit of Nonconformity generally. I remain, yours truly,

CHARLES HARGREAVES,
Congregational Minister.

Horsforth, Leeds, October 30th, 1880.

VACANT FARMS AND DISSENTERS.

To the Editor of the Nonconformist and Independent.

SIR,—Your correspondent in your issue of the 21st has raised a question in reference to the above subject worth more than a passing notice. It is a fact that excellent and deserving tenant farmers have been dismissed from their holdings, and that multitudes more have been deemed ineligible as tenants on account of their religious views. In the parish where I was born there stood an old meeting-house, dating, I dare say, from 1780. It had drawn around it by the agency of good ministers, many of the neighbouring farmers, and numbers of the villagers also. The squire, who owned nearly the whole of the parish, was a man utterly devoid of all religious feeling or sense at all, and never entered any place of worship. He sometimes spoke of his Dissenting tenants as "psalm singers," but beyond this showed no hostility. His successor disliked Dissenters, and took the opportunity when farm produce sold well, and land was inquired after, to discharge at exactly six months' notice five of his best tenants—all chapel-goers. One gentleman, I remember, had been forty-seven years on the estate, and during the whole of that time had striven to promote the best interests of the villagers. His house was in the villa style, and, with every surrounding, was nicely kept up. His successor, a man of low standing, and said by his late landlord to be "a d——d bad attender of any place of worship," scarcely ever occupied the front rooms of the house; and the once well-kept lawn was said to be like an old wig. He did not remain long. Then his successor was sold up; and once again the next in order has given notice, and the farm is now unlet.

Most of the farms I speak of have been similarly dealt with; and I ought to add they can be placed in the hands of so-called Churchmen. In another parish exceedingly well known to me, an old tenant who had drunk himself into dotage died. Two Nonconformists, both men of considerable wealth and intelligence, applied for the farm. To the first the answer was, "I fear there are difficulties in the way" (for I heard the words uttered); and to the next, "I am afraid you are a Dissentaw." The farm was finally given to a young man of no influence at all, but who, if any thing in religious leanings, must have been a Churchman, as he might put in an appearance there three times in the year; at the chapel never. Adjoining this a Wesleyan of 32 years' tenancy asked for a vaccated farm for his son. The agent said, "Are you a Wesleyan?" He replied "Yes." "Then I fear you have no chance." This farm was let to a horse-racing, gambling man, and has much deteriorated.

A relative of mine succeeded his father in a large farm which had been held for more than fifty years. The landlord said to the son, "I did not like to interfere with your father's religious views, but I shall expect you to go to church." My relative not liking to leave his farm and birth-place, attended church when it was daylight, and chapel when it was dark.

The above, though correct in every detail, are mere scraps and shreds of what might be recorded of the unfair and blind pressure which Nonconformists in the small districts have been found to sustain; and I am sorry to say

the clergy in country villages have added no little to the difficulties which have surrounded excellent men, who have acted only in accordance with the dictates of their own belief in religious matters.

A certain clergyman. whose name often figures in the columns of the *Nonconformist and Independent*, has been heard to boast how he has influenced one landlord, at least, to get rid of a Wesleyan neighbour.

I am, Sir, yours obediently,

ONE OF YOUR OLDEST SUBSCRIBERS.

November 1, 1880

SECULARISM *V.* CHRISTIANITY.

To the Editor of the Nonconformist and Independent.

Sir,—Your correspondent, "A. C.," in your paper of the 28th, took exception to some remarks of Dr. Aveling about persons who once were Christians falling away and becoming immoral. As one whose humble endeavours have been directed against Atheism, even Dr. Aveling himself, I would ask a corner for a few remarks thereon.

Atheists are continually pointing to those who fall away. But I would ask, Is it the result of following out Christ's commands or of Christianity? I say it is not. It is because they fail to follow out the teachings and precepts of our blessed Master. Why point the finger of scorn at honest men because some are dishonest? Is it logical? Dr. Aveling would be one of the first to say no. If it is not logical in one case, it is not logical in the case of Christianity.

The very moment a man does a dishonest act he ceases to be honest. The very moment a Christian does an unchristian action he ceases to be a Christian, is renounced, and turned out of the Christian Church. Christianity has a moral code to judge and test her members by. Where is the Atheist's moral code? Christianity, as I said, renounces bad actions, immoral men and women, but Atheists *vice versa*. Paine, the drunkard, seducer &c., is one of their greatest saints; Voltaire the hypocrite who built a church with one hand and pulled it down with the other, they worship. Richard Carlile, the wife deserter, is their idol saint, to whom they bow in adoration. Who are the ideal characters of modern Atheism? Is it great moralists, like our blessed Master Christ? Nay, quite the reverse. I speak with the proofs before me, which I have given elsewhere. People generally charge others with their own faults. That Atheism has done so, and is still doing is the experience of an

APOLOGIST.

DECOYING ENGLISH GIRLS TO BELGIUM.

To the Editor of the Nonconformist and Independent.

Sir,—Permit me to call the immediate attention of all English fathers and mothers to the almost incredible revelations contained in a twopenny pamphlet by Mr. A. S. Dyer, of Amen-corner, Paternoster-row, London, entitled "The European Slave Trade in English Girls, a narrative of facts; together with a Memorial to Earl Granville, Secretary of State for Foreign Affairs, praying for the exposure and suppression of the traffic in English, Scotch, and Irish girls for the purpose of foreign prostitution."

Incredible as it may appear, the facts which Mr. Dyer quotes abundantly prove that there are a number of foreign agents now in this country systematically engaged in enticing English girls abroad under false pretences—very often to Belgium—where they are then deprived of their liberty, kept literally under lock and key, and compelled by force—and with the connivance of the Belgium police—to lead lives of the vilest infamy, ending ere long in an early grave. Mr. Dyer's pamphlet shows that the daughters of Englishmen are literally sold as slaves within twelve hours of London, and subjected to outrages and horrors quite equal in moral infamy to anything perpetrated by the Turks in Bulgaria. This may appear strong language, but the facts related abundantly justify it.

In the name, therefore, of the freedom we are so proud of, in the name of purity, justice, and Christianity, I call upon all Englishmen who possess a spark of chivalry to aid Mr. Dyer in his noble efforts to rescue our defenceless countrywomen from the clutches of Belgian libertines. Were it not that Englishmen appear to be in absolute ignorance of the facts Mr. Dyer reveals it would be disgraceful to us as men and as a nation that we profess ourselves so ready to draw the sword and spend our millions to rescue a few imprisoned Englishmen (as witness Abyssinia) whilst we turn a deaf ear to the heartrending cries for help from our unhappy countrywomen imprisoned and dishonoured in Brussels. Mr. Dyer has himself aided in rescuing one poor girl who had very nearly lost her reason owing to the cruel indignities she had been subjected to. I propose that towns' meetings should at once be held to express our indignation against the Belgian Government for permitting such outrages upon English subjects, also to demand the immediate release of all British subjects now confined in Belgian houses of ill-fame, together with the payment of a heavy fine by the guilty parties—"compensation" it would be an insult to the hapless victims to call it.

It is not so long since our Premier roused the indignation of his countrymen at the wrongs which the women of Bulgaria were subjected to at the hands of the Turks. Has Mr. Gladstone, now that he is in power, no sympathy for the sufferings of the daughters of Englishmen?

Let every man read Mr. Dyer's pamphlet as if it concerned his own sister or daughter, and he will, perhaps, experience an indignation worthy of the occasion. It is time that the Belgians were taught to respect the public opinion of a country without whose friendship their small State would long since have been wiped out of the map of Europe.

Belgium is not the only offender. It is asserted that France, Germany, and Holland contain in these dens of infamy—licensed, be it remembered, by the Governments of these countries—Englishwomen who have been inveigled there under false pretences, and are now detained, literally under lock and key, as veritable slaves.

Believing that these facts are not known as they ought to be, I trust that, for the sake of so good a cause—the rescue of Englishwomen—you will not object to give Mr. Dyer's pamphlet this gratuitous advertisement.

I remain, Sir, yours respectfully,

FREDK. A. BINNEY.

Bowdon, Cheshire, October, 1880.

NOTES FROM NEW SOUTH WALES.

[FROM OUR CORRESPONDENT.]

Sydney, September 8, 1880.

Mr. Proctor, the distinguished astronomer is here, but not exactly as the admired of all admirers; for just now he has become the occasion of fierce controversy, and the centre about which are beating the most conflicting emotions. When Mr. Proctor first came, we were all prepared to give him a cordial welcome. Our only trouble was, the want of a suitable hall to place at his disposal. We shall have in due time a Town Hall, which for size, beauty, and convenience, will probably be unequalled in the Southern hemisphere. But at present we only have its foundation and vestibule. Sydney is sure, but slow. So we could only offer our distinguished visitor the hall of the School of Art, which will hold from 800 to 1,000, and by dint of repeating each lecture, all who wished were able to hear. In all he gave six lectures, and for two weeks the hall was crowded by an appreciative audience every evening, excepting Sunday. On the last Saturday evening he startled his audience by two announcements. He referred to a sermon to be preached on the Sunday following by Mr. Jefferis, in Pitt-street Church, on the higher teachings of astronomy, and with considerable caution advanced his own views, evidently those of the modern evolutionist. He also announced, by the distribution of attractive handbills, a lecture, with lantern view, on the Sunday evening in the following week in our principal theatre, admission by ticket only, which could be purchased during the week. Now it so happens that Sydney is exceedingly sensitive on the Sabbath question, and the Christian portion of the community has just emerged from a conflict on the matter with the freethought party, who are being led on by popular Sunday evening lecturers, some of whom are no better than they should be. For Mr. Proctor to identify himself with these men was a great blow to his numerous orthodox hearers; and steps were at once taken to prevent that which many believed would lead to secular entertainment being given at the theatres on the Sunday evenings. The opposition proved successful, and ultimately the Chief Secretary, Sir Henry Parkes, gave instruction to the police, and the lecture was prevented. The churches are jubilant, though extremely sorry that Mr. Proctor should be mixed up in the affair. But the freethought party are rampant, and threaten direful consequences to Sir Henry Parkes at the next general election.

But there is yet another topic, at present even more absorbing to us than Mr. Proctor, or the great victory over the Afghans, or the melancholy loss of the *Sorata*—the very commonplace topic of the weather. For several months past, with a few trifling exceptions, we have not had a drop of rain. A summer drought is to be expected. But a drought, with dry westerly winds, all through the winter, is altogether unprecedented. And now the sun is daily increasing in power, the usual season for rains has passed away, and the evil is becoming very serious indeed. Happily in the far interior they have had more rain than we, but still only occasional showers. With us, and along the coast line, the drought is alarming. The young crops are dying, the lambing season has arrived, the fruit trees are languishing, and loss and ruin stare many in the face. In the suburbs of Sydney, and many country towns, the private supplies of water have long since been consumed, and the precious liquid has to be carted at great cost and trouble. If rain should come in a week or two much suffering may still be prevented, but, at present, all the indications are for heat and drought. Strange as it seems, we are weary of the sunlight and the bright blue skies. The dust is intolerable, sickness prevails, vegetation is parched, and our spring hopes are at their lowest.

The Rev. J. C. Kirby, who for three years has rendered valuable service to the denomination as the ministerial agent of the Church Extension Society, has accepted a unanimous call to the church in Port Adelaide, and leaves us at the end of this month. His removal will be an undoubted loss to the colony. He possesses no ordinary amount of shrewdness and energy, and in the difficult task of commencing and nurturing new churches has exhibited rare talents and singular aptitude. Mr. Kirby carries with him the cordial good wishes of all the churches.

The Sunday-school Union formed a year ago is becoming a power for good amongst us. Nearly all our schools have joined, and united action has been aroused in many directions. At present matters are somewhat complicated by the formation of a union for schools of all denominations. But there is no likelihood of our own Union yielding its independence.

Literature.

BOOKS ON JAPAN.*

There is no country more deserving of attention and study at present than Japan. There we see, in a most eminent and striking manner, the process of transference from Oriental to European habits and feelings. Unlike the Chinese, to whom in past times they have owed so much, the Japanese are quick to see the advantages of scientific aids, and they are keen to assimilate whatever may be practically helpful. They are in this respect the English of the East—like them labouring under disadvantages due to insular position, and yet by sheer enterprise and foresight keeping themselves in close relations with the wide world. No revolution which has aimed at overturning old dynasties, and with them the whole circle of belief, habit, and association, has ever effected half what during the past quarter of a century has been effected in Japan. English influence has been powerful there; and we should thus have all the more interest in studying the developments of that peculiar country. The two books before us—the one aptly and fortunately supplementing the other—are most valuable, not alone as presenting us with the materials for so far estimating this, but for enabling us to judge the more faithfully of the traditions of the past, and all the possibilities of the future. Sir Edward Reed and Miss Bird agree in estimating highly the worth of the reforms which have actually been made. Sir Edward well summarises them at the end of his first volume, speaking with special appreciation of the part which the Emperor has taken in the reformation—

Those who have read the recent history of Japan, even hastily and ineffectively described as it may have been in this work, will remember in what a coil of domestic and foreign difficulties his country was enwrapped when, on the 3rd of February 1867, the young emperor, Mutsu-Hito, succeeded to the ancient throne. The forces of Choshin had returned to their homes at the triumphant termination of the revolt against the Shogun. The Shogun's government, defeated by these rebels, and with a treasury exhausted in the vain attempt to subdue them, saw other great Daimios breaking away from it, and leaving it almost powerless against its enemies at home and utterly incapable of resisting any more that invasion of the "barbarians" which had set in from abroad. The very foundations of the proud Tokugawa dynasty had been crumbling from beneath the feet of Iyémochi so rapidly and so irrecoverably that, as the native historian says, "the Shogun was agitated by constant anxiety, and on the 19th of September, 1866, he died at Osaka. . . . . A mere youth of fifteen, the emperor came upon the scene, in the highest place, amidst that sudden outburst of European lights and systems which had just broken upon Japan through the long twilight of its insulated life. Within less than a year from his ascension he abolished the Shogunate. He then proceeded to put down the rebellion of the ex-Shogun, and many another rebellion in various parts of the country; shifted the seat of government to the maritime city of Yedo, and modified the immemorial and exclusive despotism of the Mikado's rule by commencing to govern with the advice and assistance of a Cabinet. He also began to lay the foundations of municipal and political government by and for the people; established a wide spread system of elementary education, founded universities, colleges, hospitals, and schools of science and art; created an army, a navy and a police force, which are the admiration of all who know them; and has furnished a model of domestic excellence, economy and orderly life to all the ministers and people."

Representative institutions are fairly established; vote by ballot is even brought into play. And thus, though the Government is necessarily still much of a Conservative character, it aims at more and more ceasing to be so, and to give free action to the capacities of the people for self-government, a thing on which some European countries might actually learn a lesson from Japan and its Emperors. On this point Miss Bird is emphatically at one with Sir Edward Reed. She writes:—

Politically, Old Japan is no more. The grandeur if its rulers, its antique chivalry, its etiqutte, its ceremonial costume, its punctilious suicides, its codes of honour, only exist on the stage. Its traditional customs, its rigid social order, its formal politeness, its measured courtesies, its ignorant patriotism, its innumerable and enslaving superstitions, linger still in the interior, specially in the regions where a debase and corrupt form of Buddhism holds sway. Over great districts of country on the unbeaten track which I traversed from Nikkô to Aomori, the rumble of the wheels of progress is scarcely yet heard, and the Japanese peasant lives and thinks as his fathers lived and thought before him.

Since my return I have frequently been asked whether the rage for western civilisation is likely to be more than a passing fancy, and whether the civilisation itself is more than a temporary veneering? It is only seven years since the mission of Iwakwra and his colleagues visited Europe and America with the view of investigating western civilisation, and transplanting its best results to Japanese soil, and only nine since the magnificent and complicated system of Japanese feudalism was swept away. Of the men who ruled Japan, only two are "aristocrats." With the impetus of the new movement springing mainly from the people, and from *within*, not from without, we have undoubtedly two of the elements of permanence.

Sir Edward Reed's most admirable and interesting volumes have essential value because they present to us the materials for judging of the Japan of the present by the Japan of the far past. He unrols to us the panorama of life in primitive Japan, enabled to do this as he is, by a special interest in its early religious history and literature. To his own mind it would seem that the results of his studies in old documents and of his careful comparisons of religious creeds and customs are of more significance than the account of what he actually saw and heard, which would have been the first and foremost matter with most travellers, we may say, at least, of the ordinary adventure-seeking type. In this respect, we might almost say, he is a traveller *sui generis*. His first volume is as marked by its philosophic tone and insight as by its careful observation and aptness in seizing leading points. The peculiar elements in the Shinto worship are set before us with effective and condensed distinctness, the tribute that it drew from the earlier forms, and the elements which it contributed to the Buddhism that in part has superseded it. We are delighted with the fine sympathy which Sir Edward shows in these matters. He perceives the special bearing on all these forms of religion of that peculiar worship of ancestors which is so deeply seated in China as in Japan. On this subject he writes as follows:—

There is one characteristic of the Shinto faith, and as a consequence one marked feature of Japanese history,

* 1. Japan; Its History, Traditions and Religions, with Narrative of a Visit in 1879. By Sir Edward J. Reed, K.C.B., F.R.S., M.P. In two volumes. John Murray.

2. Unbeaten Tracks in Japan. An account of Travels in the Interior. By Isabella L. Bird, author of "Six Months in the Sandwich Islands," &c. In two volumes. John Murray.

which is well worthy of special note. I mean the reverence, carried to the lengths of deification and worship, of great or heroic ancestors. The worship of the mythologic deities has, it is true, been perpetuated with an admirable loyalty, and down to the present hour the pilgrims wearily toil over plains and mountains to bow for a moment at the shrine of the Divine Mirror of Uji, or of the Sacred Sword of Miya; but the worship of ancestors is the great humanising element of the Shinto religion. And surely the reverent recognition of worth in others, and especially memory of those who have worthily lived or died in the service of their country, even when pushed to an excess, must command somewhat of our admiration. It was by an oversight that the great and gentle Buddha became a canonised saint of the Church of Rome; but the Japanese are not at all exclusive in their respect for the dead, failing at times rather on the side of deifying eminent personages without sufficient regard to the nature of their claims to eminence. This, however, is an error which Mr. Carlyle, at least, will forgive, and which most of us will be ready to extenuate.

The Buddhist religion has played so large a part in Japanese history for thirteen centuries, and came so much into contact with the Christianity conveyed there in the sixteenth century; it has, moreover, developed in Japan such exceptional forms and doctrines, that I have not hesitated to trace pretty fully its rise and progress there.

Sir E. Reed's treatment of Buddhism is particularly clear and sympathetic; the only kind of treatment of any religious system which can be efficient and satisfactory. You must, so to say, get inside the citadel before you can report upon its strength, or the secret of itssecurity and rest for those within it. We must indulge in one short extract to justify what we have said:—

It is in its elevated morality and in the purity of its precepts that lies the real strength of Buddhism, whatever that strength may be. Its primary principle is the suppression of self. It was by this that Buddha distinguished himself, and it is to this that his followers must most earnestly apply themselves. They must not for their own selfish ends kill that which has life; they must not take from another that which belongs to him; they must not permit themselves any form or degree of unchastity; they must not lie to others; they must not drink liquors that intoxicate. These are the first mandates of Buddha, and they are obviously aimed in each case at self-indulgence, and designed to lead men along the path of self-renunciation. Its commandments are the dictates of the most refined morality. Besides the cardinal prohibitions against murder, stealing, adultery, lying, drunkenness, and unchastity, every shade of vice, hypocrisy, anger, pride, suspicion, greediness, gossiping, cruelty to animals, is guarded against by special precepts. Among the virtues recommended, we find not only reverence of parents, care of children, submission to authority, gratitude, moderation in times of prosperity, submission in time of trial, equanimity at all times—but virtues such as the duty of forgiving insults, and not rewarding evil for evil. (Griffis.)

Buddhism may be said to have been rooted in the right of man to exercise perfect personal freedom from the interference of others in spiritual matters. Gautama himself went into the wilderness to meditate and to resolve alone, and the event, as well as the act itself, was an absolute revolt against the religious and social systems of his day, and as absolute a declaration of individual liberty.

Of the physical traits of the Japanese, he says:—

The men of Japan are not, in the main, I found, the small race which might be inferred from the frequency with which Japanese of low stature and slight structure are seen in this country. How to account for so many of the student-class who have been sent to Europe being so remarkably small I know not; but in travelling through the interior of the country one may pass through village after village, and town after town, in which large men are the rule and small the exception. The *Jinriki-Sha* coolies, fishermen, and other outdoor labourers, appear to range above the average height and size, the *Jinriki-Sha* men in particular giving evidences of great speed and endurance, as I shall have occasion to mention in the record of our travels. The women are as a rule small, and often very small; but they are frequently of pleasing, and in many cases of beautiful appearance. "When young they are usually attractive, notwithstanding the unclassical outline of their features; the neck especially is nearly always beautifully modelled. . . . . The skin is usually sallow, but in young girls may be as fair as that of a European." (Anderson.) The hair of both men and women is always black, and usually straight. Both men and women acquire an aged look comparatively early—a fact which may be partly accounted for in the case of the women by the length of time for which the weaning of children is postponed, viz., three or four years, or even more. The custom which has prevailed among the women of Japan until lately (but is now becoming neglected) of blackening the teeth and shaving off the eyebrows after marriage, detracts notably from both their beauty and their youthful appearance.

The second volume of Sir Edward's work is valuable for what it tells of the actual situation, prospects, and reforms; and all this it does clearly, eloquently, and well; but the bulk of the first volume is of a kind to claim for it a place beside the works of those who have made contributions to comparative religions and comparative mythology, and it will in future be eagerly turned to by the student on this account, when it must have ceased to have much or any interest as a simple book of travel. The elements which will give it permanence are precisely those which will render it heavy for the ordinary reader in the libraries.

Miss Bird is a delightful companion; she knows better than to philosophise or to compare religions or philological details. She fulfils her promise in the title-page of keeping to unbeaten tracks, but she pursues the beaten tracks of common interest. Wherever she goes she can be bright and cheerful; she never allows obstacles to cast her down or even to disturb her equanimity. She went to Japan for her health, as we learn from the preface, and, we trust, she had her reward in that respect as well as in being able to gather the materials for a most charming book. She delights in incident and movement. Her book is an unceasing panorama of pictures, of incidents, of vivid reminiscence, and personal revelation. For Miss Bird reveals herself at every turn—unconsciously, but in all instances effectually. She manages well the poor people amongst whom she finds herself just as she did the people in the South Pacific, or the guides and gold-diggers in California and the Rocky Mountains. For our authoress makes it plain that in Japan, in spite of all progress, there is an element of savagery still almost untouched. She is the first European lady who has visited those parts of the interior, and she has reported, with all the art of a true traveller, a practised writer, and a philanthropic woman. We hope some real good for these wretched creatures of the outlying Nakano districts, and also good to the rude people elsewhere, may come of this visit and of the publication of her book.

We will conclude with an extract, which shows Miss Bird's fine humanity:—

The miseries of the Zezo horses are the great drawback of Zezo travelling. They are brutally used, and are covered with awful wounds from being driven at a fast "scramble" with the rude ungirthed pack-saddle and its heavy load rolling about on their backs, and they are beaten unmercifully over their eyes and ears with heavy sticks. Ito has been barbarous to these gentle, little-prized animals ever since we came to Zezo; he has vexed me more by this than by anything else, especially as he never dared even to carry a switch on the main island, either from fear of the horses or their owners. To-day he was beating the baggage horses unmercifully, when I went back and interfered with some very strong language, saying, "You are a bully, and, like all bullies, a coward." Imagine my aggravation when, at our first halt, he brought out his note-book as usual, and quietly asked me the meaning of the words "bully" and "coward." It was perfectly impossible to explain them, so I said a bully was the worst name I could call him, and that a coward was the nastiest thing a man could be. Then the provoking boy said, "Is a bully a worse name than devil?" "Yes, far worse," I said, on which he seemed rather crestfallen, and he has not beaten his horse since, in my sight at least.

The breaking-in process is simply breaking the spirit by an hour or two of such atrocious cruelty as I saw at Shiraoi, at the end of which the horse, covered with foam and blood, and bleeding from the mouth and nose, falls down exhausted. Being so ill-used, they have all kinds of tricks, such as lying down in fords, throwing themselves down head foremost, and rolling over pack and rider, bucking, and resisting attempts to make them go otherwise than in single file. Instead of bits they are secured by a rope round the nose and chin. When horses which have been broken with bits gallop they put up their heads till the nose is level with the ears, and it is useless to try either to guide or check them.

We should not omit to mention that both the books are illustrated in the very best style of wood engraving.

SAVAGE LIFE IN POLYNESIA.*

WE welcome with the highest appreciation this work, as well because it proceeds from the pen of its author, one of the most devoted of missionaries, as that it is of unique value as a record of savage legends, and that, in its published form, it comes to us, while written in Rarotonga, across the seas from New Zealand. Mr. Gill has already given to us some "Myths and Songs from the South Pacific;" but that work, valuable although it was, is not equal to the present collection of strange records of early savage life, of strange savage songs, of still stranger and more welcome indications of the transformation, in scarcely more than two generations, of nations of the most savage cannibals to nations professing and exemplifying a purely devout Christianity.

What would not historical antiquarians give for records similar to these of all the nations of the globe! Certainly, we do not get from them the origin of tribes and peoples, but we have legends such as we have not even of the North American Indians, who have come most frequently into contact with the white Christian man, which extend back some hundreds of years—legends full of poetry, and often expressed in fine rhythmic measure. Mr. Gill is happy in producing evidence of the authenticity of his stories which the unfortunate Macpherson, who concocted Ossian, did not possess. Dr. Johnson told Macpherson that if he could produce either his original MSS., which he said were in his possession, or any of the bards who recited to him his wonderful ballads, he would believe in him; but Macpherson never accepted the challenge. Mr. Gill, if such a challenge were made to him, could well accept it. These histories have been told to him; the songs have been sung to him; he sometimes gives the names of those from whom he heard them—people as strange and once as savage as their ancestors. Of his own connection with them, he says:—

During a long residence on Mangaia, shut out to a great extent from the civilised world, I enjoyed great facilities for the study of the natives themselves and their traditions. I soon found that they had two sets of traditions—one referring to their gods, and to the supposed experiences of men after death; another relating veritable history. The natives themselves carefully distinguish the two. Thus, historical songs are called "pe'e;" the others, "kapa," &c. In the native mind the series now presented to the English public is a natural sequence to "Myths and Songs;" the mythical, or as they would say, the spiritual, necessarily taking precedence of the historical or human.

In such researches we cannot be two careful to distinguish history from myth. But when we find hostile clans, in their epics, giving substantially the same account of the historical past, the most sceptical must yield to the force of evidence.

It is scarcely surprising that most of these sketches should be of battles between rival clans, of contentions of chiefs, and feasts to celebrate the victories. There are histories of England in which the prominent features are the records of battles, and the contentions of claimants to the throne. Revenge enters largely into the composition of savage life, but at the same time we have beautiful pictures of friendship and devotion. In fact, as you cannot, in the highest civilised and Christian life, find men who are all good, so you cannot in the lowest savage, and even cannibal life, find men who are all bad. Human nature remains in each, and goodness and badness are merely questions of degree.

Mr. Gill tells us first a tale of revenge for nothing but an insult. The revenge extended to the slaughter of nearly a whole tribe, including women and children, and most of them in their sleep. This is the first battle of which there is any tradition in Mangaia, and Mr. Gill says that this "never forgiven and cruel attack took place about 450 years ago." Song and tradition have handed names and circumstances down throughout this great period—a period which would take us back to Plantagenet times. The manner of the song is as follows:—

TUMU.	INTRODUCTION.
Solo.	*Solo.*
Tiô ra, kotia te ue i Tangi-kura, Ei pueke ia Ana-nui, Ko te Aitu te atua, ê!	Sing we the dark lanterns made at Tangikura To light up the Big Cave, Where the god tribe was wrapt in repose.
Chorus.	*Chorus.*
E ngaee nai e Teruatonga ê!	Alas! Teruatonga alone did escape!
PAPA.	FOUNDATION.
Solo.	*Solo.*
Pamiro te one ra, e Tevaki ê!	At Pamiro was the hiding-place of Tevaki.
Chorus.	*Chorus.*
Pamiro te one i poro ai Ei akapou ia tatou I te anau oki a Tevaki ra i Tekutikuti.	At Pamiro he adjured his sons To die a brave death— A death befitting the children of Tevaki.
Solo.	*Solo.*
I Tekutikuti Takiri, e ua kapitia Tuarau E te tueru, tei Ruaoata i te vairanga.	The eldest, Takiri, was speared; the next, Tuarau, Was hunted to death, and lies deep in the cave Raupa.
Chorus.	*Chorus.*
Ua motu au ki Aratangaroa ê!	The sire was with difficulty saved.

This was an instance of treachery, and treachery seems to have been extremely common among the Mangaians. Such tales, given by the author, extend through centuries but it is hardly possible to give specimens of them. One is peculiarly horrible, but it shows that even savages can be disgusted. It is the story of Uanukutea, who was exiled because she was caught eating human flesh and drinking human blood. But exile does not seem to have improved the taste of this young cannibal. The story goes—

She had lived some months on the island, when Matariki, priest of Tanè, third in order of succession, met her in the dusk of evening prowling about the adjacent rocks. Learning the name of the stranger woman, he inquired, "What are you *crunching*, Uanukutea?" Her reply was, "Only *the legs of a god*"—words which have since passed into a proverb. Matariki's impression was that she referred to the legs of land-crabs, which abound in that neighbourhood. In reality Uanukutea was picking a human bone. To this incorrigible female cannibal nothing was so delicious as human flesh: she never wearied of it. It is asserted that her habit was to waylay any solitary young person who might lag behind the bevies of women and girls engaged in torch-fishing on the reef whenever the tide was favourable. In the utter darkness of moonless nights the stranger woman might easily escape notice, or, if seen by the distant glare of the torches, be mistaken for one of their number. Uanukutea used an iron-wood dagger, two feet long, called a *tui* or "needle." A stab in the naked back, whilst her victim was intent on picking up a drowsy fish or chasing a lobster would be sufficient for her purpose. The body was, of course, borne to the little cave which bears her name, to be devoured at leisure.

An inquiry was set on foot respecting the fate of several young persons who had mysteriously disappeared. Matariki advised that a visit be paid to the lair of a stranger woman from Mauke whom he had accidentally met and conversed with. A new sense was given to her famous words. The suggestion was at once complied with, and abundant evidence of her guilt was discovered. Uanukutea was forthwith speared to death. The name of this monster in human form is indelibly associated with this little cave, which now forms a pleasant resting-place for the wearied traveller, despite the cold drops of purest water which occasionally fall from the stone roof upon his head.

Captain Cook visited Mangaia in 1777, and his visit was well remembered,—his name, indeed, is preserved "amid a vast variety of dialects in these Southern Seas, as the material benefactor of the natives." They have, indeed, a drama of Cook. Here is a part of it—

Solo.	*Solo.*
Kiritia!	Lord of the winds!
Chorus.	*Chorus.*
Kirikiritia atu tai ua manu, E Tu, kia pârai i te tua o te manuiri.	Lead forth some bird to settle down Upon the shoulders of these guests (*i.e.*, to detain them).
Solo.	*Solo.*
Kua ta te râ e!	Splash go the oars!
Chorus.	*Chorus.*
Kua ta! Kua ta!	Aye, splash, splash.
Solo.	*Solo.*
Kua ta te râ e!	Splash go the oars!

* Historical Sketches of Savage Life in Polynesia, with Illustrative Clan Songs. By the Rev. William Wyatt Gill, B.A. Wellington: G. Didsbury.

Chorus in falsetto.
O murenga oa. O murenga oa, e Beretane!

MAUTU.

Chorus.
E pai parere i tau mai
No tai tuamotu e!

Solo.
E pai kua aa teia?

Chorus.
A! e atua mataku oki.

Solo.
E pai kua aa tei?

Chorus.
Taau ariki o Avarua.
No Tu oki e Mai te rā e!

Solo.
E pai kua aa teia?

Chorus.
E pai omurenga!
Auere toa.

Chorus in falsetto.
They are white-faced—they are white-faced men and Britons.

CONCLUSION.

Chorus.
A people of a strange tongue have arrived
From some distant land.

Solo.
Of what sort are they?

Chorus.
Oh! they are a godlike race.

Solo.
Of what sort are they?

Chorus.
A great chief is off Avarua.
The ship belongs to Cook and Mai.

Solo.
Of what sort are they?

Chorus.
A people with white faces.
Unheard-of event!

Connected with Cook's visit is an axe, given by him to the only one of the natives who had the courage to visit him. This axe was of wonderful use. Mr. Gill says—

To a Mangaian heathen the one object of life was to fight, and, as he thought, gain an imperishable name in the traditions of his countrymen. From the date of Captain Cook's visit here (1777) to the year of grace 1823, when the Gospel of peace was first brought, no less than *six* general pitched battles were fought, involving in every case a total or partial redistribution of lands. More than one powerful tribe at the date of the captain's visit has long since disappeared. For each battle this iron axe, with numerous stone auxiliaries, was put into requisition in preparing weapons. The old man who gave me this unattractive-looking curiosity was himself in *four* of these battles. But times have happily changed, and he has changed with them.

A painful point of interest in regard to this relic of Captain Cook is, that it was used in slaying human sacrifices for Rongo, who was supposed to feed exclusively on human flesh. His chief representative was a conch shell (Rongo means "The resounder"). A large block of stone, rudely shaped like a man, was also regarded as an inferior representation of this Polynesian Mars. Many years ago, when these people embraced Christianity, this huge stone idol was utterly defaced, and the fragments form part of the stonework of the church at the principal village.

And now? Now, the descendants of these chiefs are members of Christian churches—the grandson of one of the worst of them is a deacon. Ata, who saw one of the last fights in 1811, well remembers it. His ancestor had his brains pounded upon a stone; but of Ata himself, says the author, "I never knew him to be guilty of a mean or a wrong action; indeed, he was always scrupulously careful not to bring the faintest slur upon his Christian profession."

By-and-by these romantic legends will cease to be remembered. The chant and the song will be forgotten, and the "old, old story" told instead. Mr. Gill has done great service in handing them, through this book, down to posterity.

CHRISTMAS GIFT BOOKS.—I.

WITH the fall of the leaf comes the inevitable shower of beautiful books—gifts premonitory of Christmas. Herder, the great German writer, tells us that when, as a boy, he first read the fine simile of Homer's, to the effect that the generations of men, fast passing, are like the falling leaves of autumn, he shed tears, which were repeated as often as he thought of it. That is something of the feeling that the too quickly-returning shower of Christmas books must more or less stir in the adult mind, that can now range over too long a vista of dim intervals in the past, marked off by these memorable signals. Happily, with youth, for whom these gifts are mostly intended, it is different. The mind, in its case, is not as yet exercised with the backward look so much as with the forward one. The sense of pathetic contrast is not as yet fully awakened. The truth of Shelley's fine lines has not been realised in sad experience:—

"We look before and after,
And pine for what is not;
Our sincerest laughter,
With some pain is fraught;
Our sweetest songs are those that tell of saddest thought."

Youth is sufficient to itself, save for its opened-eyed expectancy; and a very little is enough for the present to satisfy its expectations. A touch of novelty, a broad contrast, a grotesque figure, an unexpected outburst of gleeful joy—this is the desideratum which, being supplied, youth is glad and benignantly disposed. And though to it, also, "a thing of beauty is a joy," it does not, and cannot, rest long in it, and must ever be on the alert for novel impressions.

Hence, in one aspect, the difficulty of reviewing these Christmas books. We ought to look at them from the point of view of youth, and yet bring to bear on them a keenly critical eye. It is not easy to do this, Yet there is great need of it, for nowhere, perhaps, is there more of loose, insincere, and unfaithful work than in this department of literature. It is easy to get the pretence of youthful feeling, and yet to obtain only a formal and empty expression—a kind of mask for an alien countenance. It is not only that, as Coleridge says,

"Youth is vain;"

but that youth is changeable, and yet under all its caprices and rangings from one thing to another may remain quite true to itself. Whatever tends to fix the youthful mind on a definite line of elevating and quickening thought or emotion is a great good, particularly if it engages the sympathies towards a lovely order of outward things at the same time.

This is precisely what Mr. Alfred J. Church has so eminently attained in his stories from the classic poets. First came the "Stories from Homer," the "Iliad" and "Odyssey" both being represented, and with tinted illustrations from Flaxman's designs, made one of the most beautiful books of the season. This was followed by the "Stories from Virgil," that by the "Stories from the Greek Tragedians," and that, again, by "A Traveller's True Tale," after the Greek of Lucian, of Samosata. And now comes *Stories of the East from Herodotus* (Seeley, Jackson, and Halliday), a worthy supplement to what had gone before. Mr. Church has pretty well succeeded in maintaining the Scriptural simplicity and quaint direct style which marked the former volumes. He never allows himself in the slightest particular to pass into involved or indirect forms of speech; and in this respect this book is as successful as the former ones. But we are somewhat afraid that it will not be so popular; though the account of the taking of the city of Babylon by Cyrus, and several other incidents of Cyrus's wars, is given in as fine a style as anything we have had from his hand. The account of King Crœsus, too, is effective from its quaint simplicity. But somehow the materials—the Egyptian colour, and mass, and quaint intermixture, if we may so speak—do not accord so well with the style as did the subject-matter in those that have gone before. We read, and are pleased, but we are not so perfectly satisfied as we were on former occasions. We feel that Mr. Church has done, or nearly done, all that could be done; but the impression does not maintain so complete a unity as in the case of the "Stories from Homer" and the "Stories from Virgil." But then we may be judging merely from the adult point of view, and not from that of the young; and the facts may be against us, indeed, as we hope they may be, for the book shows loving care, zealous attention to the smallest points, and well deserves all the good fortune that can befall it. Mr. Church writes in his preface:—

In these stories I have kept as close to my original as I could, but I do not profess to have translated it. Of course, nothing like criticism or correction has been attempted. I should be sorry that readers who are not acquainted with the work of the "Father of History" should carry away from this book the impression that he is nothing more than a credulous and gossiping teller of stories. That he was often deceived, and that he writes with a simplicity which is quite remote from our ways of thinking, is manifest; but those who know him best are aware that he was nevertheless a shrewd and painstaking observer, whose credit has been distinctly increased by the discoveries of modern times.

One word must be allowed about the coloured designs. Though they are effective and striking, we do not regard them as nearly so successful as those in the earlier volumes of Mr. Church.

The Necklace of Prince Florimel and other Stories, by Mary de Morgan (Macmillan and Co.), is, in every respect, a contrast to Mr. Church's book. It is purely a fanciful creation; but it has the merit of observing a unity of its own. It is full of graceful quaintness; there is a touch of refined imagination in it. Miss De Morgan has caught some of the *glamourie* of the olden time of which Schiller sings in one very noted speech in the "Piccolomini." The first story in the little volume is not, in our idea, the best; but rather "The Pedlar's Pack," or "The Wise Princes," which, though not so ambitious, are more perfect in themselves, and the latter has here and there a gentle touch of humour. Throughout we see a fine fancy, quick sympathy, love of beautiful image and outline, and, on the whole, we must pronounce this a beautiful and charming book, which Mr. Crane's very tasteful and fitting drawings do much to enhance and to beautify. We can hardly think of a better Christmas present for a little lady who can just read with ease.

In point of contrast, for the third time, we could not have anything more effective than Mr. R. M. Ballantyne's, *The Lonely Island; or, the Refuge of the Mutineers; a tale founded on fact* (James Nisbet and Co.). It is a record of daring adventure, told with all that attention to detail and elaboration of incident for which Mr. Ballantyne has made himself famous. "Challie," the child, is exceedingly well done, and forms an element of tender and effective relief. Adams and Quintal are both good; we would almost know them if we met them. On the whole, for boys of the healthy, dashing, adventure-loving type, this may be safely recommended. We cannot say, however, that we are much taken either with the illustrations or the cover. The first cut, "Watching the Seagulls," is far the best.

Mother Molly, by Mary Frances Peard, author of the "Rose Garden," &c. (George Bell and Sons) is a yet further contrast. It is a quiet, carefully written story of real life, with its chief interest in two little children. "Madge and I" and "Molly and I" are particularly good in their relation. Plymouth is admirably described; we could almost identify it from the pictures we have here. A little after the style of some of Mrs. Molesworth's stories, it still has distinctive traits of its own and deserves to have a fair share of attention. For girls it is quite the book, and the big people also could not fail to read it with appreciation and interest. The drawings are exquisite, full of expression and refinement, and admirably illustrate the writing which, now-a-days, is a great point.

The Twa Miss Dawsons, by the author of "The Bairns" (Hodder and Stoughton), is a story that may roughly be classed with the foregoing one. There is a graceful style and a nimble narrative, and the author knows how to present character. She can indulge in a touch of *naiveté* now and then, too; and though she has to do with Scotch characters and manners in her heroine, she takes care not to weight her pages with too much broad Scotch and skilfully Anglicises it for us. There is a deal of knowledge and of study in this book, but a quaint and unaffected simplicity obtains, so that it may well be given to the young folks, assured that, as they re-read it as time goes on, they will see the more in it, and prize it the more. It is nicely got up, but suffers under the lack of illustrations, for which it would have furnished fine subjects, and which would have added so much to its attractiveness as a Christmas book.

The volume of the *Quiver* for 1880 (Cassell, Petter, and Galpin), deserves particular notice, inasmuch as it has one or two features that were not present in the former volumes. It is, for one thing, complete in itself. The contents are so varied that it is difficult to give any adequate account of them in short space. Story, essay, poem, travel-paper, simple science, household hints, sermons, familiar addresses, all are here in effective contrast to each other. The illustrations are better than they have ever been; and we can honestly say that a larger or more select and valuable body of reading has never, perhaps, been offered to the English public at the price. The names of the writers are guarantee for the quality of the literature.

Aunt Judy's Annual Volume (G. Bell and Sons) claims the cordial welcome accorded to it in former years. It is, if possible, more varied than ever. Mr. Ascott R. Hope, Miss Merrifield, Mrs. Leathes, Dr. Leith Adams, Mrs. J. H. Ewing, Mrs. Alfred Scott Gatty, and Mrs. C. S. Calverley, are surely guarantee for excellence in their various departments. Besides, there are fairy extravaganzas from the German, fables translated, and most excellent illustrations which surpass anything that Aunt Judy has hitherto had—sufficient proof of which is the frontispiece of the birds drifting over the sea by M. Giacomelli—a gem of woodcutting. In a word, Aunt Judy seems really to be renewing her youth—a young head, verily, on old shoulders; and what more could we say?

THE RELIGIOUS TRACT SOCIETY'S PUBLICATIONS.

THE Religious Tract Society, encouraged by the very favourable reception given to former illustrated books of travel, has just issued, in imperial octavo, *Pictures from the German Fatherland, Drawn with Pen and Pencil*, by the Rev. Samuel G. Green, D.D. Those who are acquainted with Dr. Green's former productions will not need to be told that he is a most agreeable *cicerone*, prepared to direct attention to all that is most noteworthy in the routes traversed, either in respect of picturesque scenery, archæological interest, or historical association, and to lay open his stores of knowledge in an attractive manner to those who are thus privileged to become his travelling companions. As may be expected from his associations and habits of thought, Dr. Green has collected information on many points, affecting the progress of Evangelical religion, which are not touched upon in ordinary guide books, but will be full of interest to the circle which he more especially addresses. In the Black Forest, he visited Gernsbach, where he had the pleasure of making the acquaintance of a baron of the German Empire, who, instead of cherishing the traditions of such achievements as are associated by the chroniclers with the memories of Black Forest barons, occupies himself with the production and distribution of tracts and religious publications for circulation throughout the Rhenish provinces. The subdivisions of the work denote the localities visited: Up the Rhine and into Germany; the Black Forest; Glimpses of Northern Germany; Prague to Munich, by Vienna; the Tyrol and the Eastern Alps; from Vienna on the way to the Rhine; Frankfort, and Luther's country. The engravings, which are of considerable merit, are supplied in great profusion, numbering upwards of 160, about forty of these being full-page embellishments. We can have no doubt of the public verdict in favour of this new venture.

Ever mindful of the claims of the young, the Religious Tract Society has prepared for their delectation, *My New Toy-Book*, a quarto volume, filled with pleasant stories, illustrated with twenty-four coloured engravings. The get-up of the volume altogether is of a very attractive character.—*Thoughtful Joe* is a large-type story, quarto, in which Miss Ruth Lamb contrives to inculcate, in a pleasant manner, excellent counsels, while she relates how the hero of her little narrative "gained his name." The volume is illustrated with twelve effective drawings on wood, by Robert Barnes.—Under the suggestive title, *The Last First*, Mr. A. Macleod Symington, B.A., author of "The Story of Esther the Queen," supplies sketches of some of the less noted characters of Scripture history, for example, "two runaway slaves"—Onesimus and Hagar; "two servants"—Abraham's steward and the "little maid" in Naaman's household; "quiet heroes," "faithful friends," &c. He gives reasons for supposing that their lives were productive of results, which will be recognised in their full proportions in the great day of account—thus suggesting an encouragement, sometimes sorely needed, to those who are unweariedly giving their strength to unostentatious labours which rarely win for them the applause of their fellow-men.—*Philip Gainsford's Profit and Loss* is a narrative (founded on facts) written by Mr. George E. Sargent as a protest against the idea, too frequently disseminated, that accumulation of money is the only true success in life.—*Ethel Graham's Victory*, chronicled by Mrs. H. B. Paull, is a victory over an undisciplined nature, thus described:—"Indulgence in childhood, and self-indulgence in after years, produce the worst form of selfishness. Any disappointment, delay, or difficulty in the accomplishment of Ethel's wishes was certain to arouse a display of angry impatience, which made her a perfect nuisance to the servants, and a source of constant grief to her mother."—*Langdon Manor*, by George E. Sargent, is a narrative in autobiographic form—the relator being an old family Bible, which details in an interesting manner incidents associated with supposed records on its fly-leaf.—From the same pen we have a collection of stories for school-boys, the first of which, *The Young Cumbrian*, gives name to the volume.—*Hours with Working Women*, one of the large-type series for the working classes, supplies devotional

thoughts for hours of "hard work," "disappointment," "irritation," "sickness," &c., incident to every-day life. —*Good Tidings for the Anxious*, a series of brief sketches, and *Shaw's Farm*, a pathetic little story by Mrs. Frederick Locker, have also their class in the same large-type series.—*Words of Friendly Counsel about Turning to God* is a collection of short, suggestive papers, by the Rev. George Everard, author of "Talks about Home Life."—A new and revised edition has been prepared of Mrs. J. B. Patterson's reply to the question, *Why do I believe?* the argument being directed to prove the Bible historically true and Divinely inspired.—In the little brochure entitled *Harriet Russell*, we have a homely narrative intended for the guidance in life of young domestic servants.—*My Brother Ben*, *Isabel's Influence*, *Stories of Red Men*, and *Holidays at New Hall*, are acceptable additions to the society's excellent series of ninepenny story books; *Mary Sefton*, *The Cowslip Ball*, *The Little Model*, and *Tales from over the Sea*, by their attractive appearance and pleasing style merit honourable mention in the six-penny series.—The Rev. Dr. Edersheim continues his admirable manuals illustrative of Bible history. Vol. V., which deals with the *History of Judah and Israel from the Birth of Solomon to the Reign of Ahab*, furnishes so graphic a sketch of the state of affairs in Palestine and neighbouring countries, and recounts in a style so full of instruction the course of events, that there are few to whom it will not render valuable assistance towards a more intelligent interpretation of the Bible narrative.—To Bible students we can also most heartily commend *The Handy-book for Bible Readers*, which supplies in a very convenient form a comprehensive concordance, alphabetical list of names of subjects, historical epitomes, chronological summaries, and information on special branches of knowledge, the value of which will be thoroughly appreciated by diligent searchers of Scripture.

The serials which the society has recently established for the entertainment and instruction of the youth of both sexes are known to have obtained a very decided success. But even with this knowledge, any one who takes up the *Boy's Own Annual*, the second volume of the weekly periodical, the *Boy's Own Paper*, and scans its contents, must regard it as a marvel in literature. The array of contributors of indisputable merit is one feature which instantly presents itself to notice; and with the proviso that the tendencies of all that they write shall be thoroughly wholesome, they seem to have been accorded *carte blanche* to interest in every possible way and to the full extent of their ability their youthful charges. We have several serial stories abounding with exciting adventure, sufficient to satisfy the most exacting: "The Red Man's Revenge, a Tale of the Red River Flood," by R. M. Ballantyne; "The Boy Captain," by Jules Verne; "Peter Trawl, or Round and About the World," by the late W. A. G. Kingston; "Ben Norton, a Frontier Story," by S. S. Robins; "A Boy's Campaign," by Ascott R. Hope; "Some of Our Fellows, a School Story," by Rev. F. S. Millington; "Coals of Fire, or Palefaces and Redskins," by W. H. G. Kingston; "The Amateur Dominie," by Ascott R. Hope; among the number. The Rev. J. G. Wood opens up to the readers, in his very popular style, his rich stores of knowledge on matters relating to various branches of Natural History. Dr. Gordon Stables, R.N., has much to tell of "Boys' Dogs and all about them." Dr. W. G. Grace, the champion cricketer, discourses on "Cricket and how to excel in it." The Rev. Samuel Mossman sketches from personal observation the recreative occupations of "The Boys of China." Herr Meyer unfolds the mysteries of Chess, and Captain Crawley has been impressed to render the same service in respect to Draughts. "A Member of the London Athletic Club," gives some of the results of his experience as to Athletic Training, and "A late Naval Officer" supplies in an intelligible form trustworthy information as to the various positions through which youth have their initiation into "Life on the Ocean Wave." Accounts of "Adventures by Flood and Field," and "Adventures with Animals," descriptions of "Some Famous Battles," sketches of typical "Boys we Have Known," biographical details of "Some Boys who became Famous," instruction as to indoor and outdoor "Sports and Pastimes," and hints for "Useful Employment for Spare Hours," are among the varied contents, the attractiveness of which is still further increased by a profusion of wood engravings, with some very noteworthy coloured illustrations. We are not at all surprised to find that the influence of "the Penny Dreadfuls" is waning to a marked extent in the face of a conflict so courageously and intelligently conducted on the side of virtue and true manliness.

A worthy companion to this work is the daintily-ornamented volume, *The Girl's Own Annual*, being the collected edition of *The Girl's Own Paper*, started at the commencement of the current year. Of interesting serial stories we have "More than Coronets," by Mrs. Linnæus Banks; "A Sister's Love," by the author of "The White Cross and the Dove of Pearls;" "That Captivating Widow," by Sarah Doudney; "Zara; or, My Granddaughter's Money," "Wild Kathleen," and "Three Years of a Girl's Life." Madame Arabella Goddard has contributed a paper on "How to Play the Piano;" and we have original hints towards proficiency on the organ, from Dr. John Stainer; on the violin, from Lady Lindsay, of Balcarres; and on the harp from Mr. John Thomas. Mr. Lindsay Sloper, Madame Mudie-Bolingbroke, and Miss Mary Davies offer counsels for which the experience of the writers must command respectful attention. But space would fail us to detail the various feminine occupations, as to which this volume supplies instruction. Baroness Helga von Cramm describes the process of painting Christmas and birthday cards, and Madame Karger explains, by the aid of diagrams, mysteries connected with Jersey and stocking mending; Mrs. Mary Randolph-Lichfield selects as her theme, "How to Paint on China;" while Miss Ruth Lamb directs attention to Bread and Breadmaking. Nursing as a profession and tapestry painting, Sunday-school work and etiquette, cookery, and new fashions in dress, with an infinite number of other subjects which have interest for the fair sex are dealt with in a manner which must secure for this new publication, either in its periodical or collected form, a full meed of praise. We heartily congratulate the society on the success of these enterprises. They strengthen its claims on that public favour which from so many parts of the world has long been so cheerfully accorded to the important agency that has its centre at 56, Paternoster-row.

BRIEF NOTICES.

The Life and Letters of M. T. Cicero. By the Rev. G. E. JEANS, M.A. (London: Macmillan and Co.) Many readers of Mr. Froude's recent "Life of Cæsar" must have felt a desire for a fuller and more detailed account of Cicero; a life which should either justify or expose the somewhat severe judgment of the biographer of Cæsar. Mr. Froude admits the splendid talents of the great orator; but he accuses him of self-seeking, ambition, "and a latent insincerity of character which neutralised, and could almost make us forget, his nobler qualities." Cicero wrote his own life in his letters. These letters, arranged under the great epochs of the middle portion of the last century before Christ, Mr. Jeans has translated. He has prefixed a table of the events in Cicero's life, and to each letter such explanatory notes as may be needed to connect it with the history of the time, and references to larger works.

The Academics of Cicero. Translated by JAMES S. REID. (London: Macmillan and Co.) This translation is destined to be a portion of a larger work, "an adjunct," says the author, "to a revised issue of my edition of the Latin text." It is published now partly for the use of students at Cambridge; but chiefly "for another class of students—those whose special study is philosophy rather than classics, and who, while wishing to learn something of the early history of their subject, have neither the leisure nor the particular acquirements necessary to enable them to read with profit the ancient philosophical writings in the original language." The introduction contains the interesting story of the construction of the framework of the argument, and the changes it underwent to gratify Cicero's friends. It also sketches, in a slight but sufficient manner, the growth of the New Academy. If, as is asserted by Mr. Froude, and partly admitted by his critics, the social and political world of Cæsar and Cicero was strangely like that in which we are living, the philosophical movement of their time repeats itself in ours. Thus, in both cases, the differences are not less marked than the resemblances.

Selected Epigrams of Martial. By the Rev. H. M. STEPHENSON, M.A. *Select Epigrams from Martial for English Readers.* Translated by W. T. WEBB, M.A. (London: Macmillan and Co.) The first of these two little volumes is intended for students; the second for English readers, who may have been students of the Latin language, but whose Latinity is now dull. They are both admirable of their kind. The notes in the former leave nothing unexplained in the text, and are a sufficient guide to the somewhat difficult constructions of Martial. The life prefixed tells all that is known of the poet's life, and all that can be conjectured of his manner of life. He was born in Spain during the reign of Claudius; he left for Rome at the very date which tradition has fixed for St. Paul's visit to Spain. Nero was then the reigning Emperor, Martial just entering on manhood. He remained at Rome till the last year of the first century, and returned to his native place, where he died two or four years afterwards. He is known chiefly by his books, partly in them, but so doubtfully that his biographers seldom agree in their estimate of his character. Mr. Webb describes him as "the Tom Hood of the Latin poets; though his fame is popularly supposed to rest upon a talent for clever humour, it is in pathos that his strength lies." Comparing the selections in the two volumes, we find they have thirty-six epigrams in common. The mass is, therefore, fairly represented; those readers who desire a complete English version may even now gratify their taste by that of Elphinstone, which has been described as "a singular monument of dulness and folly."

Plutarch's Lives. Translated by AUBREY STEWART, M.A., and the late GEORGE LONG, M.A. Vol. I. (London: George Bell and Sons.) This is an extension of the translation, made some years ago by Mr. Long, of thirteen lives illustrating the later republican period of Roman history. Mr. Stewart has completed the translation of the entire work, which will require three volumes in addition to the one before us. It was a work greatly needed, as the translations by the Langhornes were alien in style and treatment from the tastes of the present day. And North's version, which was the chief source of Shakespeare's classical knowledge, is too antiquated. "Plutarch's Lives" will never grow old. This edition, from its convenient size and cheapness, as well as from the merits of the translation, is sure to become a standard. For this reason, we think it would have been well to have added a few philological notes, and references to recent explanations of the ancient myths, for the benefit of readers who do not possess the expensive dictionaries of Dr. W. Smith, to which Mr. Stewart refers.

Select Anti-Pelagian Treatises of St. Augustine, and the Acts of the Second Council of Orange, with an Introduction by WILLIAM BRIGHT, D.D. (Oxford: at the Clarendon Press.) This is much more than a reprint, with notes of St. Augustine's controversy on freewill and Divine grace. It is a really modern treatise directed against errors which are prevalent at the present time. Dr. Bright's introduction is a valuable contribution to theology, and should be read by all theological students, even though they may not proceed to the subsequent text of Augustine. The controversy is by no means extinct. It will revive under a form impressed upon it by physiological studies, and will have important bearings on the religious thought and social life of the future.

The Truth of God's Salvation. By C. F. CHASE, M.A., author of "The Trial of Jesus Christ before Caiaphas and Pilate." (London: Hodder and Stoughton.) According to the author, such master-writers as Butler, Magee, Dale, Cook, and Canon Liddon have been guilty of presenting in their writings what he calls "the Christianised heathen" view of the atonement, viz., that the ground of the atonement consists in certain characteristics which belong to the sacrifice. Mr. Chase maintains that the Scripture doctrine is that Christ's sacrifice works atonement, because it takes away sin. But we do not think it would be difficult to show both that there is not so much novelty in the theory as he imagines, and that he fails to appreciate fully the standpoint of the writer he criticises; but of course into this we cannot go in a short notice. We ought to say that the first half of the book is occupied by an attempt to show how salvation is revealed in the Old Testament, and that he closes with a weighty chapter on the doctrine of transubstantiation and of the Real Presence in the Lord's Supper.

The Witness of the Heart to Christ. Being the Hulsean Lectures for 1878. By the Rev. W. BOYD CARPENTER, M.A. (London: Society for Promoting Christian Knowledge.) These lectures are intended to illustrate the adaptation of the Gospel to the needs of man. With that eloquence of which the author is such a master, he shows that "Of all those who have appealed to man, Christ alone has uttered the magic words before which the sin-closed door of the human heart has rolled open," and that it would therefore be madness to refuse the one key which fits all the wards of the human heart on the chance that the facts of nineteen centuries may be mistaken. He develops his argument by showing the witness of the world, of conscience, of love, and of hope—a method as suggestive and forcible as it is simple. We cordially commend these lectures as adapted both to confirm the faith of believers and to allay the doubts of the perplexed.

The Holy Spirit's Work: Its Nature and Extent. By GEORGE CROW. (London: Hamilton, Adams and Co. 1880.) Like the previous issues of this "Evangelical Union Doctrinal Series," Mr. Crow's volume is marked by conciseness, as well as freshness and suggestiveness of handling. To some, at least, of his readers one or two of his positions will be open to grave objection, but upon the whole his treatment of a subject of so much vital importance will be acceptable to most Evangelical Christians.

Heaven and Home: A Book for the Fireside. By J. MARSHALL LANG, D.D. (London: T. Nelson and Sons.) Delivered originally as Sunday evening addresses to congregations composed chiefly of the working classes, the author has done well to seek for them a larger audience. These addresses or papers are arranged under three heads: "Words about Home," "Words about the Inner Life," "Words about Every Day Work," and we can assure our readers they are right manly, wise, loving, and Christ-like words. The home where a book like this would be welcome cannot fail to be the abode of peace, contentment, and true happiness.

Commentary on the Old Testament. By various authors. Prophetical Books. (London: Society for Promoting Christian Knowledge.) The notes which compose this commentary are brief, pointed, and, as far as we have been able to ascertain, abreast of modern Biblical criticism. They are likely to be of great service to earnest students of the Word who have neither the leisure nor the opportunity to consult more exhaustive commentaries.

Religious Life and Thought. By WILLIAM HORNE, M.A. (London: Williams and Norgate.) Mr. Horne is doubtless known to many of our readers as the author of a remarkable book, "Reason and Revelation," published about three years ago, and then favourably reviewed in these columns. These sermons, preached in the course of his ordinary ministry in Dundee, though somewhat too philosophical in their cast and broad in their teaching to be popular, are yet full of critical insight into human nature, earnestness, and high moral purpose.

The Life of David as Reflected in his Psalms. By ALEXANDER MACLAREN, D.D. (Edinburgh: Macniven and Wallace.) This is the first issue of a "Household Library of Exposition" projected by the well-known Edinburgh publishing firm, and a better start could not possibly have been made. Dr. Maclaren's qualities as a preacher and expositor are too well known to need characterisation here. Suffice to say that he seems to have found a most congenial subject in this study of the life of David, and has thrown into it all the ardour of an intense moral nature and all the glow of a sanctified imagination. A better book for the Christian home it would be difficult to find.

Sin and Its Penalty: Present and Future. By JOSHUA HAWKINS. (London: Elliot Stock.) This is a singularly fresh and powerful contribution to a discussion of the Future Punishment Question from the standpoint of "the larger hope." The author who, after considerable travail of soul, has worked out these conclusions for himself, conducts his argument calmly, philosophically, and without bitterness. In this he sets an example worthy of imitation, but on the strength or weakness of his arguments we cannot here pronounce.

*** In our last number we inserted a brief commendatory notice of the new edition of the late Mr. James Hinton's valuable little book on "The Mystery of Pain." By misprint the authorship was attributed to "James Newton." This, with others of Mr. Hinton's works, is published by Messrs. Kegan Paul and Co.

TASTY DISHES.—Under this title Messrs. James Clarke and Co. publish an excellent little manual, containing a selection of fresh and choice recipes for Tasty Dishes, nearly every one of which has been personally tested by the compiler. For the service which it renders to troubled housekeepers in replying to oft-recurring questions as to "What we can have for Breakfast, Dinner, Tea, and Supper," the work will have a hearty welcome into thousands of homes.

Congregational Total Abstinence Association,
MEMORIAL HALL, E.C.
TEMPERANCE SUNDAY, NOVEMBER 14.

THE Council of the Association beg to remind ministers and others of the Congregational order that the Report of the Congregational Union on Intemperance recommended the preaching of Temperance Sermons upon the second Sunday in November of each year.

Any brethren who fall in with this wise suggestion will oblige by sending particulars to

GEO. M. MURPHY, G. B. SOWERBY, Jun., } Hon. Secs.

A PUBLIC MEETING will be held at HARECOURT CHAPEL, CANONBURY, on SATURDAY, 6th November, 1880, at three o'clock, p.m., when the large STAINED GLASS WINDOW, placed in the chapel to the memory of the late Rev. A. RALEIGH, D.D., will be EXPOSED to VIEW.

The Rev. W. M. Statham will take the chair, and the Rev. Gordon Calthrop, Vicar of St. Augustin's, Highbury New-park; the Rev. Oswald Dykes, D.D., the Rev. John Stoughton, D.D., the Rev. Henry Allon, D.D., the Rev. Joseph Parker, D.D., and other friends are expected to address the meeting.

A collection will be made towards the cost of the window.

Finsbury-park Congregational Church,
SEVEN SISTERS' ROAD.

RECOGNITION of the REV. G. SNASHALL, B.A., as Minister of the above church, on MONDAY, 8th inst.

Revs. Dr. McAuslane, Edward White, A. Rowland, LL.B., W. Park, A. Mearns, E. Jukes, H. S. Toms, J. Johnston, R. Berry, R. Bulmer, J. R. Wood, R. A. Bertram, W. G. Horder, &c., will take part in the meeting.

The chair will be taken at 7.30 p.m., by Dr. ALLON (Chairman-Elect of the Congregational Union of England and Wales).

Congregational School, Lewisham.

AT the HALF-YEARLY MEETING, held at Memorial Hall, Rev. J. C. HARRISON in the chair, the following ten boys were the SUCCESSFUL CANDIDATES:—

Brownjohn, J. W.	7,389	Brown, R. J.	3,030
Gooby, S. B.	4,313	Stevens, Hy. F.	3,006
Hill, C. S.	4,029	Wallace, W. Hy.	3,005
Wade, J. M.	3,334	Clarke, A. E.	2,833
Watkins, J. M.	3,397	Howell, J. H.	1,848

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*** It is requested that all communications to the Editor should be addressed to 18, Bouverie-street, Fleet-street, E.C.

TO CORRESPONDENTS.

"A Hater of Intolerance."—It is hardly worth while for us to insert his letter, as the conduct referred to—however despicable and worthy of local condemnation—does not illustrate any principle. The minister in question, though not to be justified, has the letter of the law on his side.

"Charles Howard."—We are quite unable to decipher his letter.

"An Ancient Person."—We have no space for his communication.

"A Young Liberal" objects to making municipal elections turn on political opinions. No doubt it is an evil, especially when carried to excess. But the question has many sides, and is greatly mixed up with our Parliamentary electoral system. When less important issues are involved in party struggles, the choice of members of town councils will be more influenced by personal fitness.

CONTENTS OF No. XLV.

	PAGE
LEADING ARTICLES:—	
Disendowment and Spiritual Life	1123
The Burials Act—A Retrospect	1124
The French Government and the "Orders"	1132
Another Irreconcilable Pope	1132
Recent Political Speeches	1133
CORRESPONDENCE:—	
The London Congregational Chapel Building Society	1123
The Senatus Academicus	1125
Mr. Lay on the Tientsin Treaty	1126
Nonconformists and the Marriage Laws	1126
Superabundance of Places of Worship	1127
Vacant Farms and Dissenters	1127
LITERATURE:—	
Books on Japan	1128
Savage Life in Polynesia	1129
Religious Tract Society's Publications	1130
Christmas Books	1130
MISCELLANEOUS:—	
Episcopal Vindication of the Burials Act	1125
The New Burials Act in Operation	1135
London Congregational Union	1137
Rev. Joseph Cook on Scepticism	1138
Sunday-schools—Past and Future	1139
Epitome of News	1141
Gleanings	1142
News of the Free Churches	1142

THE
Nonconformist and Independent.
[Combining the Patriot, Nonconformist, and English Independent.]
THURSDAY, NOVEMBER 4, 1880.

THE FRENCH GOVERNMENT AND THE "ORDERS."

THE Government of M. FERRY cannot be charged with lack of zeal in the work which it was commissioned to accomplish. It had its "mandate," and it is fulfilling it diligently, and by the time that the Chamber meets, there will be a tolerably clean sweep of the male "Orders" in the towns and provinces of France. The expulsion has been managed on the whole successfully. The agents of the Government have shown tact and patience, while resolved to do their duty; and the expelled have suffered themselves to be made martyrs, with very little expenditure of distress and pain, and without attracting more than a transient expression of sympathy from the people. There has been little clamour or rioting, and no serious opposition has been offered to the functionaries charged with an ungrateful duty; but there have been profuse tears and gesticulations culminating in hysterics; while the destruction of locks and bars is unprecedented, at least since the Great Revolution set the bloodhounds of the Convention on the track of monks and priests. But then a horrible death awaited the victims who were forced from their cells. Now the expelled taste the joys of martyrdom without the pains. Devout souls kneel in the streets for their blessing; pious homes receive them; foreign countries offer them hospitality; and the only real loser by the evictions seems to be the Government which drove them forth. It rather reminds one of the Quaker who always had his spoons ready for the bailiffs, and who had on the cheapest terms all the dignity and glory of martyrdom, while the Government had all the shame. But the fact that the decrees have been executed with so little disturbance among a population habituated to regard every step of the Government with jealousy, and to take part instinctively with those whom the rulers oppose, is deeply significant. It shows that the Orders have no real hold on the hearts of the people, and that the long day of the monks is ended at last. So feeble was the resistance and so easy was the work of the agents of the law, that the Government presents rather a pitiful figure in bringing its strong hand to bear so forcibly on such helpless victims, who might have been left, without much danger to the State, to fulfil the destiny of "that which decayeth and waxeth old, and is ready to vanish away."

But we are hardly in a position, here in England, to understand the intense bitterness with which both the cultivated and uncultivated Republicans in France hate everything that is mixed up in any way with the system of the Roman Church. It is mainly, if not entirely, due to the malign influence of that Church that the majority of those who are pushing on the Government to proscribe the Orders, would equally proscribe, if they had their way, the doctrines and ordinances of Christianity. This fierce hatred of Rome, which Rome has richly earned, has driven them into an antagonistic attitude towards religion at large; and it is a very grave and ominous fact in the political condition of France, that the Left wing of the Radicals, which is urging on the Government to these proscriptions, has, in the background of its programme, a determined opposition to every form of religious faith. The black infidelity of the party of progress is one of the very gravest difficulties of our times. We feel it, in some measure, here in England; but in France it is conspicuous and obtrusive; and there can be no doubt that it ranges many timid, trembling souls on the side of the reaction, who would be loyal supporters of any intelligent and moderate scheme of reform. There are many who sympathise with the Orders; or, at least, who would throw over them the shield of their protection, because they believe that they are but the first victims of a determined attempt to uproot Christianity itself from the land. They defend them, not because they love them, or care much about them, but because they believe that the clergy are marked for the next assault. It is as the advanced guard of the Church that they attract no small measure of sympathy from many who believe that monkery is an anachronism, and who, if the movement were sure to spread no further, would be glad enough to see the monks cleared away. No doubt, eminent and responsible leaders of the Radicals, like M. GAMBETTA, are careful in their public utterances to use conventional phrases of respect for the Catholic religion and its ministers; but it is tolerably well understood that the phrases are conventional, and that they have no very deep-seated convictions to oppose to the clamours of the more advanced of their supporters, who look upon religion as the chief obstacle to radical reform.

And it is worth while to note, while on this subject, that in our own country one of the strongest stays of the Establishment is the doubt as to whither we shall drift if it is overthrown. Very many who see its anomalies plainly enough, and who feel painfully the scandals of which it is the fruitful parent, yet uphold it with all their strength, under the idea that they are sustaining a valuable barrier against the infidelity which threatens to overflood the land. They do not see that the barrier is helping to make the flood. They have a dreadful impression that the Radical party is essentially irreligious, and they believe that if Establishment goes religion will go next. They do not understand that it is this desperate clinging to barriers instead of trusting to the inherent powers of truth, which creates the impression in the minds of the champions of progress, that religion is in its nature hostile to reform. The advanced party does not, or will not, see that it is not religion, but the narrow and timid policy of religionists, which is the obstacle to progress; and that the barriers which the "faithful" maintain so strenuously as the only defence against the flood are the very obstacles to progress which an intelligent and trustful faith would sweep away. Always among the worst enemies of CHRIST'S kingdom are His professed disciples; and the most formidable barriers to its progress are reared within its own pale. It is the sad legacy of the system of Establishment and Endowment, which, under various forms, has prevailed since CONSTANTINE bestowed his fatal gift on the Church—this distrust of the power of truth to make its own way and to win its own conquests; and this distrust creates in the minds of those who look at the problem of society mainly from the political side, the conviction that religion is a thing of external props and endowments, most useful to despots and to the Conservative party in Constitutional States, but wholly in the way of all who are aiming at the rational improvement of society.

The action of the French Government has called forth a long letter from the POPE to the Archbishop of PARIS. The POPE'S letter is temperate in tone, though he is evidently much mortified that the pacific arrangement which he had so nearly established with M. DE FREYCINET has been forbidden by M. GAMBETTA. We think it more than probable that this disappointment, and the revelation which has been made of the undiminished hostility of the Radicals to the Church, have something to do with that manifesto which he put forth in a recent speech, and which takes up the wail of the Pontificate of his predecessor. But be that as it may, the tone of his letter, though firm, is moderate, and contains a significant rebuke to the Ultramontane journals that condemned the declaration which the Orders were ready to make as a betrayal of duty and of the rights of the Church. Certainly, the POPE'S letter to the French bishops presents a striking contrast to the vials of wrath which PIO NONO would have poured on the air. But none the less does it reveal the irreconcilable antagonism of the Church and the spirit of the Revolution, and prophesy the internecine battle which will be fought out in France till one or the other of them is destroyed.

ANOTHER IRRECONCILABLE POPE.

THOSE who expected a modification of the Papal policy on the accession of LEO XIII. must be grievously disappointed by the evidences afforded in the speech recently delivered at Rome of the

changeless obstinacy with which an embodied anachronism can infect all engaged in its service. But it may be feared that there is, perhaps, something more than changeless obstinacy here. The sudden reaction in the temper of the POPE, the startling reversion to the familiar monotony of his predecessor's *non possumus*, somewhat ominously coincides with a European crisis in which the temper of Austria is of serious and perhaps of decisive moment. The ominous character of the speech is also emphasized by its utter disproportion to the insignificant occasion which evoked it. It is said, indeed, that when a man is determined to preach a sermon any text will serve his purpose; but there the irrelevancy of the text is a sure token that the sermon was suggested by other motives. It would appear that the civil *employés*—some six hundred in number—of the late Pontifical Government have persistently refused to take the oath of allegiance to the King of ITALY. Their faithfulness to their ancient service would seem to be not wholly disinterested, inasmuch as they receive pensions from the reigning POPE. They, therefore, unite the satisfaction of a regular income with the *dolce far niente* supposed to be so attractive to the Italian nature. The faithful pensioners, having nothing else to do for their money, must occasionally justify their existence by the presentation of an address to their venerable paymaster. Such was the occasion seized upon by the POPE to sound a note of defiance, which has caused no little excitement in Italy.

His Holiness declared himself deeply touched by the pathetic constancy of his attendants, who—apparently by their courageous persistency in receiving salaries for doing nothing—set, as he said, "a splendid example of honour, of which this age has great need." He then proceeded to lament those better days when these men, like faithful subjects, could each in his office "render honourable service to their legitimate prince." But now all was changed. The Pontiff, who presumes to be the Vicegerent of Omnipotence on earth, did not scruple to declare that the designs of Providence had been wholly frustrated by the machinations of feeble men. With the unhesitating confidence of one who has entered into the Eternal counsels, the POPE declared that Providence had assigned to the Roman Pontiff a temporal dominion for the express purpose of securing to him liberty and true independence in the exercise of his supreme religious power. Yet, according to the speaker, these counsels of Omnipotence have been wholly defeated through "the series of crimes consummated to the injury of the apostolic See," and through which the Pontiff has been despoiled of all liberty and all independence. The worldly minds of heretics have endeavoured to hide the odious character of these deeds by maintaining that the spiritual power should be exercised by reason, exhortation, and personal influence. They have also presumed to say that so long as freedom of speech is left to the pastor of the Church, these modes of exercising legitimate spiritual power are entirely unhindered. Such, however, is not the opinion of him who takes the style, "servant of the servants of CHRIST." As to freedom of speech, he contemns it as the miserable residuum left, "even in the depths of the catacombs and in the squalor of prisons." But he holds that "in the face of fierce tyrants, in the midst of torments, and under threats of cruel deaths, the martyrs were certainly neither free nor independent." He challenges the assertion that his apostolic authority is revered and respected in Rome; and he does so, not because the faithful cease to answer to those spiritual appeals which are the legitimate weapons of religion, but because the dress and office of the priest no longer protect unworthy pretenders thereto from public criticism and rebuke even under the shadow of the Vatican. The presumption of the Romans in celebrating, "with clamorous rejoicing, under the very eyes" of the POPE, the anniversary of Italy's reunion by the occupation of Rome appears to him a token of shameless infidelity. That Protestant churches should be tolerated in the centre of Catholicism is insisted upon as intolerable iniquity, and that in the effort to rival Protestant schools he should be deprived of power over the pockets of his flock, and left to depend upon such voluntary contributions as moral suasion may bring forth, seems to him a shameful humiliation. In such a condition of things he declares that the Head of the Roman Church can never acquiesce. He will not cease, as, contrary to the general impression, he declares he never has ceased, from calling "for the restitution of all, which by fraud and deceit has been taken from the Apostolic See."

It is mournful to read words like these from the lips of the professed representative of Him who declared that His kingdom was not of this world. And when we think of the political intrigues and the warlike passions to which appeals of this kind have by no means an obscure reference, it is shocking that language like this should be uttered by one who pretends to serve the Prince of Peace. In the present state of Europe we cannot afford to regard as the ravings of senile impotence arguments which are much more suggestive of the malignant cunning of ecclesiasticism, always finding its opportunity in the struggles and difficulties of humanity's fairest hopes. The discontent of Austria, the bad temper and selfishness of Hungary, the irritation caused by the agitation concerning what is called *Italia Irredenta*, all suggest grave dangers to the unity of Italy, if once the foundations of the great deep of human passion should be broken up, and Europe merged in the storms of a general war. It is almost impossible to doubt that the Pontiff has his eye on frightful possibilities like these. We can only trust that the Power sitting above the water-floods may lead the nations forth by a way that they know not to a time when the cunning schemes of selfish potentates, whether kings or priests, shall have become as impotent as they are detestable.

RECENT POLITICAL SPEECHES.

"*Quis tulerit Gracchos de seditione querentes?*" Yet GRACCHUS, condemning another for the sin with which he was charged himself, would have been more tolerable than the Marquis of SALISBURY lecturing the Government for secret diplomacy. Let it be said that no member of the late Opposition ever qualified himself for Bedlam by asserting that the Foreign Ministers of different States should deliberate in public and invite the world to share in their councils. Every one knows that negotiations must, up to a certain point, be conducted privately, that despatches cannot be published in the newspapers even before they have been answered, nor reporters invited to every conference between an ambassador and the Minister of the Court to which he is accredited. The objection taken by the late Government was not that it refused to take the public into its confidence as to its methods, or as to the progress of the negotiations with foreign Powers, but that it concealed the aims which it was pursuing, that it committed the nation to a definite policy before asking a Parliamentary sanction of its principles; that it sprung surprises upon the nation; and, above all, that it concluded secret engagements which were neither to the honour nor to the true interest of the country. Lord SALISBURY, the author of the secret treaties with Russia and with Turkey, which turned the Berlin Congress into a mere farce, and made our boasted respect for international right a laughing-stock for Europe, dares to reproach the Government with secrecy! The suggestion reaches the climax of absurdity and insolence. Mr. GLADSTONE, from the very opening of this Eastern controversy, has insisted that the one hope of a secure settlement which might give the Porte a new chance of reform,—or, in default of that, prepare the way for that collapse of its Empire which must certainly come,—lay in the establishment of a concert between the great European Powers. In that noble speech, which he delivered at the close of the Session, and which, for the time, silenced the objections even of Mr. COWEN, he took precisely the same ground. The execution of the Berlin Treaty by means of the European concert was set forth as the first object of the Ministerial policy. There has been not the slightest variation since. Of course, there have been interchanges of opinion between the representatives of the different States, but Lord SALISBURY could not suppose that publicity would be given to these. Neither the country nor Parliament can expect to be made acquainted with all the changing phases of the discussion. All that either has a right to ask is that it should be kept informed as to the line in which the Government is proceeding, and the result reached. If there had been a change of purpose there might be just cause for exception, but there has been none.

What the "screaming Marquis," who fully maintained his old reputation by his speech at Taunton last week, really objects to is not the secrecy but the policy. The Ministry are bent on carrying out the Treaty to which his lordship's name is attached, and for concluding which he and his chief received that wonderful ovation at Charing Cross, and the shower of stars and garters which followed—and it is that which Lord SALISBURY dislikes. The Treaty did its work. It freed Turkey from the grip of Russia, and it enabled the two British diplomatists to cut a figure in Europe. As to its unfulfilled provisions, they may now be treated as part of the unredeemed and irredeemable Turkish debt. She was obliged to give the promises, or the Treaty would not have been concluded, and the Russian troops would not have been withdrawn. Our late Foreign Minister concluded a treaty, and now, with a cynicism that has seldom been approached, he sneers at the idea that his clients should be required to fulfil the obligations they contracted, and to which he gave his endorsement as an English Minister. Great Britain has not often been so dishonoured as by this unblushing avowal of a policy which would regard the most solemn Treaty obligations as binding only so long as they are convenient.

Perhaps there could be no stronger proof of the soundness of the policy which the Government have been pursuing than the self-condemning criticism with which Lord SALISBURY has assailed it. If the Marquis be a friend of Turkey, he could not have done it a greater disservice, as assuredly he could not have more clearly shown his own want of high-minded patriotism, than by a speech which, if it has any effect, must encourage the SULTAN to persist in the perilous policy of delay. But we are probably doing his lordship injustice in supposing that he has any care about Turkey. It was of Tory interests only that he was thinking, and his only desire was to deliver an effective party attack. Looked at even in this aspect his speech was a mistake. It was bitter—bitter even to being venomous; it was lacking in true statesmanship as well as in generous sentiment; it showed the absence of that dignity and sense of responsibility which we expect in a political leader who aspires to be the chief of his party. Even sober-minded Tories must recoil from the idea of trusting the destinies of the country to a statesman who, on his own showing, is so reckless and unscrupulous.

The contrast between the spirit of Lord SALISBURY and that of Lord NORTHBROOK in his moderate and sensible reply, which he made a few days ago, was very striking, and must tell upon public opinion. Nothing could be more just than his observation that, if we were to judge from the Taunton speech, "instead of the Treaty of Berlin having been a settlement of the Eastern Question, at least one of their Plenipotentiaries looked on it simply as a means of patching up the affair for the moment, and that he had been laughing up his sleeve for the whole time in respect of it." That such a criticism could honestly be passed on the speech of a statesman, whose name is attached to one of the most momentous documents of our day as representing England, is little short of a public calamity. It is the national honour which is trailed in the dust by such cynical disavowals of righteous dealing. Happily, they are only words. The country is rescued from the hands of such politicians, and the deeds of the Ministry, misrepresented as they are, may wipe off the reproach which would otherwise have rested on the fair fame of the nation. Never has a Minister been a more complete failure, and a more costly failure also, than Lord SALISBURY. The Afghan policy was his; and as Lord NORTHBROOK pointed out, its result has been to leave us more open to the intrigues of Russia, against which it was intended to provide. The ex-Foreign Minister played at Taunton upon the one Tory string—hatred or dread of Russia. Such a feeling towards another nation is itself an evidence of imbecile statesmanship, and it is not surprising that where it exists it should so blind the judgment that there should be no adequate or capable resistance to the hostility deprecated. A responsible English statesman ought to be ashamed of asserting that England and Russia are sworn foes, and such an opinion should be regarded as a disqualification for high political office. We have heard complaints *usque ad nauseam* of Mr. GLADSTONE's criticisms of Austrian policy; but Mr. GLADSTONE never hinted that between the two nations there was necessary hostility. Lord SALISBURY, on the contrary, proclaims hatred to Russia; and then, as Lord NORTHBROOK so cleverly argued, he pursues a policy, the result of which must be the increase of the force and influence of the rival he thus denounces!

Lord SALISBURY was not more fortunate in his treatment of the Irish question. Any reform in the land laws was denounced by anticipation as "a policy of confiscation." Whenever a wrong is to be redressed this, as Mr. CHAMBERLAIN truly said, is the cry raised. "Whether it was the abolition of rotten boroughs or the disestablishment of the Irish Church, they were equally open to that charge by their opponents." He might have gone much further. When the slaves in our West Indian colonies were emancipated, the rights of the planters in the bones, muscles, and sinews of their fellowmen were confiscated. When the great measures of Free Trade were passed, the property of landlords and others was confiscated—for they were deprived of the privilege of taxing the community for their own benefit. And the Ministry will have to face the same cry, with unusual passion and intensity thrown into it, when they attempt—as attempt they certainly will—to redress the grievances of the Irish tenants. This alone is a sufficient reason for advanced Radicals to exercise that forbearance towards the Government for which Mr. CHAMBERLAIN pleaded so effectively. It is simple nonsense to suggest that a Cabinet of which Mr. GLADSTONE is

the chief, and of which Mr. CHAMBERLAIN himself is a member, is likely to lend itself to coercive measures; but it is worse than nonsense to talk as though the Liberalism of these statesmen would be compromised if they should feel called upon to repress disorder and outrage. The professed Radicals who give the Opposition any warrant for asserting that Liberalism means sympathy with lawlessness, even when that lawlessness leads to brutal murders, are playing the game of Lord BEACONSFIELD. The reactionaries in Paris are for ever trying to frighten the order-loving portions of the community by pointing them to the wild fanatics who are in the Republican party, and ever forcing it on. No argument is more effectual with the timid classes; and if it could be used with any plausibility among ourselves it would have its effect. The Radicals, who complain of the Ministry, and avow their sympathy with Mr. PARNELL, are giving it just the degree of plausibility which is necessary for Tory representations. Mr. CHAMBERLAIN'S appeal ought not to be in vain. If men like him, Mr. BRIGHT, and Mr. GLADSTONE are not to be trusted, we are in a sorry plight. They will not neglect the work of reform because they are compelled to undertake the task of restoring order. But if they are to steer the ship of State through the stormy sea into which it has plunged, and in the trough of which it seems at times labouring, they must have the trusting confidence of their friends.

The threatened Irish prosecutions have become a fact. On Tuesday it was announced in Dublin that Messrs. PARNELL, BIGGAR, DILLON, T. D. SULLIVAN, and SEXTON, Members of Parliament, and ten other persons, mostly officials of the Land League, will be indicted for conspiracy to prevent the payment of rents, the enforcement of rents, the letting of farms, and with exciting ill-will amongst different classes of Her MAJESTY'S subjects. In this case, no more than in that of Messrs. HEALY and WALSH at Bantry, will preliminary imprisonment be necessary; the traversers will be bailed. Of course the trials, which will take place in Dublin, will be of monster proportions, and perhaps not be terminated before Lady Day, if so soon. As the Irish Government cannot with certainty reckon upon a conviction—perhaps do not expect one—they have probably entered upon these prosecutions in the hope that their action will restrain the Land League movement, and prevent the necessity of summoning Parliament to suspend the Habeas Corpus Act. Undoubtedly there *has* been an abatement of the incendiary language of Mr. PARNELL and his fellow-agitators. The leader of the movement, for instance, has now reduced his programme to the non-payment of rack-rents—a very vague term, and the refusal to take farms from which tenants have been evicted—declining to formulate a land scheme "until the question is ripe for settlement." But the Land Leaguers are to be proceeded against not for what they are now saying, but for what they have said and done; and the question whether that is conspiracy, or constructive conspiracy, will be determined by a legal tribunal. To talk of this as the policy of coercion and a violation of constitutional freedom, as has been done by certain members of London Radical clubs, is pure nonsense.

With the first of November come round the annual municipal elections. For the last two years the contests that have taken place in connection with the borough corporations have accurately foreshadowed the change in political feeling which culminated in the Liberal triumphs at the General Election. If this year party feeling has not run so high, it is, in a measure, owing to the fact that in the majority of our towns Liberalism is in the ascendant; the party having, where there have been contests, gained some fifty seats, mostly in large boroughs, against thirty-five won by the Conservatives, chiefly in small ones. The latter, after long exclusion, have secured a footing in the Town Council of Rochester, but wretchedly failed to win two seats at Birmingham. The most noteworthy contest took place at Liverpool, where the Conservatives have had a municipal monopoly since 1841. The Liberals needed only to wrest one seat from their opponents to secure a majority on the Town Council, and the nomination of eight Aldermen and the next Mayor. Albeit aided by the Home Rulers they did not succeed, though they held their ground, and Liverpool remains a Tory stronghold in local, as well as Parliamentary, matters.

The following paragraph from an evening contemporary of yesterday deserves every prominence:—"A further advance in the Funds has taken place this morning, and Consols cannot now be bought under par. It is due to the belief that Mr. FAWCETT'S plan for encouraging investments in the Funds through the agency of the Post-office will clear the market of the already small amount of stock which is open to be affected by passing considerations." This fact is probably the precursor of a beneficial revolution. When it is universally known that £10 and upwards can be easily invested in the Funds there will be no lack of depositors to secure an interest which, though moderate, is safe. The stability of the French Republic is said to be greatly due to the hundreds of thousands of investors in public securities who feel they have a stake in the preservation of law and order. In due time similar action on the part of our industrial classes must have the same effect in England.

It is hardly necessary to repeat that the Porte has not surrendered Dulcigno, and that the negotiations between the Montenegrins and RIZA Pasha have led to no tangible result. How far the arrival of DERVISH Pasha at Scutari will alter the aspect of affairs remains to be seen. If the SULTAN persists in declining to use coercion against the Albanians, and the Albanian tribes know it, there is no way out of the deadlock. But, apparently, both pashas are showing signs of vigour. Still the continued presence of the combined squadron at the unpleasant anchorage in Cattaroharbour has lost all moral effect, since the Porte has become aware that France, Germany, and Austria are not prepared to carry out the European concert.

The little State of Greece is much to be pitied. So vast is the expense of warlike preparation, and so proportionately large the number of men that have been called to arms to secure by force the districts assigned to the Hellenic kingdom by the Berlin Conference, that it is doubtful if matters can be delayed till the spring, because the Hellenic army can neither be maintained in idleness nor disbanded. On the other hand, the Turks, however short of money, are largely reinforcing their troops in Thessaly and Epirus, and men-of-war are being stationed in the Gulfs of Volo and Arta. In their eyes it is a life and death struggle. A correspondent of the *Manchester Guardian*, writing from Epirus, throws much light on the whole question. This was the view put before him by a high Osmanli official, who said: "Epirus is necessary to Albania, and Albania to Turkey. If Turkey ceded Epirus she would forfeit the loyalty of the Albanians; and without Albania our European Empire would be at an end." On this the writer remarks:—

> The Albanians may fight for the Turks while they still are a European Power able to protect them, and to hold Epirus, which they consider necessary to such protection. But the cession of Thessaly and Epirus, little comparatively as it would at one time have meant, would certainly mean now that Turkey is no longer such a Power as it would suit them to serve. The Albanians, therefore, would look out for themselves, and either unite with Greece, if Greece were politic enough to accept a Federal rather than a Fusionist union, or attempt to maintain an independent existence. In either case the loss of Albania would be instantly added to that of Thessaly and Epirus, and Turkey would be left with nothing even temporarily secure but Constantinople.

In the opinion of this correspondent, the only feasible means of averting a terrible conflict would be for the Greeks and Albanians to come to a common understanding independent of the Turks. There has, indeed, in that region been much talk of a Greco-Albanian Confederation, and the governor of the town from which he writes—one of those great Epirote Beys whom the Porte has lately endeavoured to conciliate by high posts in the Ottoman service—while expressing in the strongest terms his opposition to, and conviction of the impossibility of, the subjection of the Albanians by the Greeks, in terms no less strong, advocated the importance of Greeks and Albanians being "mutually-aiding friends; nay, more, of their being knit together as brothers." Of the desirableness of this issue there can be no doubt; whether it can be carried into effect time will show. By such means the interests of two energetic races of South-Eastern Europe might be reconciled, and a very considerable step taken towards the solution of the Eastern Question.

The mystery which now, more than ever, enshrouds the Emperor of ALL THE RUSSIAS, has given rise to a number of sensational reports. His Majesty is in retirement at his charming autumn residence at Livadia, where "own correspondents" are not permitted to intrude. Whether or not he has yet been formally married to the Princess of DOLGOROUKI was a matter of doubt till a few days ago. Some say the marriage took place in September; others in October. At all events, the CZAR has been arranging for the future position of the Princess in relation to the Imperial family, and the CZAREWITCH is now in the Crimea to discuss future arrangements. But it is as to his health that the reports have been most conflicting. One from St. Petersburg avers that he is suffering from slow poison, the work of Nihilist agents, and that his two head cooks have been arrested on suspicion. Other rumours make him to be suffering from "an affection of the liver," from a paralysis of the brain, from acute neuralgia, and from asthma. Some one, however, has made inquiries at the Russian Embassy, and has been assured that the CZAR is not seriously ill. Perhaps we shall ere long have a statement that he has been entirely cured by Cockle's pills!

Not less distracting have been the rumours about the AMEER of Cabul, who was said to have been murdered and the country given over to anarchy. Though news does not extend beyond the 14th of October—the telegraph being no longer in operation—it is said to be "entirely satisfactory." By the last accounts ABDUR RAHMAN was putting on the screw for the collection of his revenue—an Oriental work in which AYOUB KHAN was also engaged, to the great disgust of the citizens of Herat. The Indian papers, reassured by the latest reports, are now discussing whether the power of the AMEER will be so consolidated by the spring that Candahar can be safely surrendered to him, and the English troops be able to retire within our own frontier.

The full report of the farewell speech delivered by Mr. LEPEL GRIFFIN, the political agent employed in Afghan negotiations, and in arranging terms with ABDUR RAHMAN, on his retirement from active service, has been published this week. It abounds in wholesome warnings. In justifying the withdrawal from Cabul, he contended that this wise step had probably averted another disaster to England, and the expulsion of the AMEER from the capital. As to the annexation policy, he was thankful "that the destinies of the country are not as yet entrusted to the hands of crack-brained enthusiasts who fancy it a high and imperial policy for the Government to drag its coat through Asia for barbarians to trample on." The "masterly inactivity" of Lord LAWRENCE was, said Mr. GRIFFIN, "the proper foreign policy for India. It meant 'masterly activity' at home, the development of the country, lightened taxation, and the general prosperity of the people. India cannot enjoy both military glory and internal progress; and if she stretches forward to clutch the soldier's laurels, she will assuredly find her hand only filled with thistles." The "only scientific frontier worth having," he went on to say, "is the strong arms and brave hearts of a loyal and contented people, Sikhs, Punjabi, Mussulmans, Dogras, and Goorkhas. What do you wish more?" We are glad to find that the new Governor of Bombay has been speaking in the same sense. Mr. ADAM, at the Edinburgh banquet, on Tuesday, stated that the Government are determined "to come to an end of the sad and disgraceful chapter of Indian foreign politics we have had lately," and he strongly urged the wisdom of coming to some definite arrangement with Russia relative to Central Asia.

General GARFIELD is virtually the President-elect of the Republic of the United States. The choice of the members of the Electoral College throughout the Union took place yesterday, when, it is pleasing to record, all public-houses and liquor-stores were closed for the day. From the brief telegraphic news that has come to hand while we write, it appears that New York, Maine, and Connecticut—indeed, all the Northern States—except New Jersey—have decided in favour of the Republican party. The number of votes required for success is 185. General GARFIELD and Mr. C. A. ARTHUR (the Vice-President) have obtained no less than 210 votes, and the party which supports them have also secured a working majority in both Houses of Congress. This is a great, and, according to appearances, a fair defeat of General HANCOCK, who has 147 votes, and his Democratic supporters. It is a heavy blow to a party which has so long been excluded from office. Roughly, it may be said, the "solid North" and the "solid South" have voted diversely. If the Democrats have not been able to secure more than one Northern State, it must arise from a conviction north of DIXON and MASON'S line that the State rights principle would tend to remove the safeguards against the revival of slavery. Unwisely, as we think, General HANCOCK abjured the Free Trade theory with which his party has been identified. The Union, on the whole, has declared for the safe and judicious policy of President HAYES and his colleagues, which has kept well within constitutional limits, and preserved internal peace and commercial prosperity; and the world at large has reason to rejoice at its decision, for it is in favour of freedom and progress.

The Rev. Dr. JAMIESON, the oldest and one of the most highly-esteemed members of the Glasgow Presbytery, died on the 27th ult., in his 79th year. Ten days before his death the deceased spoke at considerable length in the Glasgow Presbytery on the subject of the "Scotch Sermons," and attributed the illness which resulted fatally to the excitement caused on that occasion, and to speaking in the heated and vitiated atmosphere of the Presbytery-house. Dr. Jamieson was ordained to the ministry of the Church of Scotland in 1830, and remained in the Church after the disruption and until his death. His influence in Glasgow and the west of Scotland was very considerable. In 1833 he established the *Scottish Christian Herald*. He was also the author of numerous works, including "Eastern Manners, illustrative of the Old and New Testaments," "Memoirs of Modern Christians," "The Manners and Trials of the Primitive Christians," &c. In the year 1872 he was elected Moderator of the General Assembly, and in 1878 he was presented with a testimonial and a sum of £1,700 by his congregation and friends.

AMERICAN SAYINGS AND DOINGS.

THE seventy-first annual meeting of the American Board of Commissioners for Foreign Missions, just held at Lowell, Massachusetts, exhibited a marked contrast to the little coterie which assembled in Professor Stuart's parlour in 1810. The guests who attended from various States numbered over three thousand, so that two overflow meetings had to be held, simultaneously with the assembly in the large hall, which is capable of accommodating more than two thousand. One memorable incident of the gathering was the chiming of missionary hymns by the bells of St. Ann's Church. Dr. Mark Hopkins presided, and the financial report was of a very satisfactory character, the ordinary income exceeding £86,000. The munificent Otis bequest is in course of appropriation for educational work in training a native ministry, for evangelistic work, and for the establishment of a new mission in Central Africa. The total sum which has been thus apportioned during the last eighteen months amounts to £70,000. There is a great demand from various parts of the mission-field for more labourers. In the North of China, twenty millions, favourably impressed by the kindness shown to them during the late famine, are ardently desirous of knowing more of the Gospel which inspired "outside barbarians" to take such an interest in their welfare. In that region, work could be found for two hundred additional missionaries, each of whom would have a parish of a quarter of a million souls. From India, among many hopeful signs, we hear of a spirit of inquiry aroused among the Mohammedans in Bombay, who come in large numbers to public religious services. Among the delegates who excited special attention were the Rev. Narayan Sheshadri, the converted Brahmin, who appeared in Oriental costume; M. Reveillaud, the distinguished French orator; and the Rev. Alexander Hannay, the secretary of the Congregational Union of England and Wales, who was cheered so heartily on his first appearance as to be unable to proceed for some minutes. "I am persuaded, Mr. President, say what you will, that I am among my own people," was the key-note of his address. Alluding to the want of men for home and foreign work, he suggested the formation of a great league of the Congregationalists of the two countries, to meet either in London or in Boston, to confer on the best means of supplying this want. A mention by Mr. Hannay of the name of William Ewart Gladstone elicited loud and prolonged applause. In concluding he said:—

I sometimes see visions—it is said that the old men see visions—(laughter)—but it is left to the young men to dream dreams—(laughter)—I sometimes see visions, and among those visions that are fairest to me, Mr. President, in their bearing upon the future of liberty, and truth, and Christianity and all that we mean by the kingdom of God in the world, is the vision of a time when, without the drying-up of the sea, there will be a league of all English-speaking people, to stand by truth, and solemnly make a covenant like that of the old time, based upon the English Bible, to which your scholars, Sir, in company with ours, have lately been putting the last touches of revision, as if they were preparing it to be accepted by both nations, as a foundation for a new international morality—(applause)—on which they shall build in common and say to the other nations of the earth, "We stand together for truth, for liberty, for fair play, for righteousness, for the kingdom of God on earth, against all the world if the world has a mind to oppose us!" And although one gets to be very amicable on occasions like this, and perhaps a little "gushy"—(laughter)—yet I think I can say for the old country that we are prepared to say this to America: "We will enter into competition with you in trade, with or without tariff—(laughter)—we will enter with you into the competitions of scholarship, into all the agonies of the world's great struggle after progress; in all things you shall be our brethren, but we will never fight." (Applause.) Let that be our compact, and I believe there would rest upon the banner thus unfurled, the old united flag, "The two people become one again"—they have never been rightly two—and there would rest upon their labours a blessing which God would abundantly honour to the world's conversion.

The applause, which was hearty and protracted at the commencement of his address, was louder and more prolonged at the close. On the following day Mr. Hannay delivered to the students of Andover Seminary an address which the Boston *Congregationalist* describes as "informal, but very entertaining and instructive." By the way, we note that the full amount of the Stone bequest, £30,000, has been paid into the hands of the treasurer at Andover.

New York has initiated a new departure in the work of evening schools, twenty-seven of which have just been opened in three grades: "junior," for pupils between the ages of thirteen and eighteen, of which there are ten for males, seven for females, and one mixed school for coloured pupils, together having 5,200 scholars with 145 teachers, each of whom has the same class of pupils through the evening, instructing them in reading, spelling, writing, and arithmetic. Of "senior" schools, to which pupils above sixteen are admissible, there are five with 2,500 scholars and seventy-eight teachers. In schools of this grade the evening is divided into two sessions of one hour each; no teacher gives instruction in more than one subject, but the pupils are allowed to change rooms between the sessions, and so may receive instruction in any of the two following subjects: reading (including spelling, definitions, and historical reading), arithmetic, penmanship, book-keeping, and composition. The "high" school, for males only, is open to pupils who can pass a satisfactory examination in reading, spelling, geography, grammar, and arithmetic through fractions. Of these there are now in attendance over 1,000, ages varying from fourteen to forty-seven. There are twenty-seven instructors, and the pupils are at liberty either to employ their time in any single study, or to occupy themselves with as many included in the following list, as the time and classification of the school will permit (provided there are not less than twenty pupils desiring instruction in such subject): reading and declamation, grammar and composition, penmanship, bookkeeping, arithmetic, algebra, geometry and trigonometry, architectural, mechanical, and freehand drawing, natural philosophy, chemistry, anatomy and physiology, phonography, practical mechanics, navigation, American history and political science, Latin, French, German, and Spanish. The High School is to be open 120 nights, from October to April, and the other grades ninety nights, from October to February. No person, it should be noted, is admitted to these schools whose ages or vocations are not such as to prevent them availing themselves of the advantages offered by the ordinary day schools.

As the result of a munificent gift of £100,000 from Mr. Amasa Stone, of Cleveland, the Western Reserve College, now located at Hudson, Ohio, is to be removed to Cleveland, where new buildings, to be erected at a cost of £20,000, are to be provided for it. The present property at Hudson is to be utilised as a classical and literary institute for business men, and as a preparatory department for the new University. In memory of a deceased son of Mr. Stone, the academic branch of the University is to be designated Adelbert College.—Touching on collegiate matters, we may mention that Yun Kwai, the Chinese student who was ordered home because of his father's displeasure at his conversion to Christianity, will remain in the United States, and has been admitted into Harvard College, the treaty with China affording no authority for a man being forced to return to his own country except for recognised criminal offences.—The Jubilee Singers, who for the last two years have been giving concerts in their own behalf, have responded to an appeal from the managers of the Fisk University, at Nashville, to again employ their talents in raising funds for that institution. They start forthwith on their new campaign.—The American Missionary Association, which has just received from Mrs. Valeria E. Stone, of Malden, Massachusetts, a gift of £30,000, has held its annual meeting at Norwich, Connecticut. The reports read dealt largely with the relations of Christian churches to three races—Indians, Africans, Chinese. Dr. Tucker pointed out that the work of the association had been to take one race after another, treat it for ten years, and then show to objectors as results the Indian at work, the Chinese won to Christ, and the negro exhibiting proofs of intelligence which disproved many theories which had been formulated upon the subject. The claim of the Indians to be admitted to the rights of citizenship was affirmed, and a contrast was drawn between the policy pursued in Canada, where not a life had been lost or a dollar spent in fighting, and that which had cost the United States Government 100 million pounds sterling and thousands of lives. A score of the Indian pupils of Hampton Institute were present, and repeated the twenty-third Psalm in concert. "This was followed," says the Norwich *Bulletin*, "by a very entertaining talk in the Sioux sign language between Bear's Heart and another pupil. In this way the Sioux Indians sit and talk hour by hour without uttering a sound, although both speak the same tongue. The signs so nearly resemble the signs of mutes that they need no interpreter to talk with them. Their performances elicited applause from the assembly." The want of a well-developed common school system in the South was alluded to as a national danger, and the belief confidently expressed that the supply of this necessity would ere long become a "plank" in the Republican platform. Secretary Strieby pointed out the necessity of quadrupling their philanthropic efforts with a view to providing the native teachers required when this need was dealt with by Congress. As to the Chinese, there was no timid or uncertain utterance. There is no unbelief, urged Dr. Abbott, like that which doubts that the Gospel is the power of God to every man that believeth. If Christianity is not adapted to one-fifth or one-third of the human race, then are Christians worshipping a national or race God, and not the God of the universe. A hearty welcome was given by the Conference to the Rev. Alexander Hannay, who, says the *Boston Congregationalist*, "made a delightfully witty and earnest address," in course of which he invited the association to send a delegate to the Jubilee of the Congregational Union of England and Wales, and expressed the delight with which he noted among the representative members of the American churches fulness and vitality of missionary sentiment, combined with statesmanlike views of the demands of the day.

THE BURIALS ACT.

THE winter session of the Portsmouth and Gosport Nonconformist Association was opened on the 27th ult., by a *soirée* to commemorate the passing of the Burials Act. On the motion of Mr. J. W. Blake, seconded by Rev. Dr. Colborne, and supported by Revs. E. D. Braimbridge and H. Kitching, the following resolution was adopted: "That this meeting, in expressing its satisfaction at the passing of the Burials Act, rejoices to recognise in the measure the removal of a long-standing grievance on the part of Nonconformists, as well as a grave occasion of offence on the part of the privileged section of the Church of Christ in England, and hopes that on both sides this Act of Parliament, so liberal in its aim and provisions, will be carried out in a spirit which will promote concord and good will between the several Christian denominations in this country."

MR. OSBORNE MORGAN, M.P.

The *Daily News* corrects an inaccuracy which appeared in its report of an interview between a deputation of the Welsh Calvinistic Body and Mr. Osborne Morgan on the subject of the Burials Act. In answer to the question whether the incumbent had a right to refuse burial in the churchyard to a non-parishioner except conditionally upon the performance of the Church Burial Service, Mr. Morgan pointed out that the Act gave no right of interment in the churchyard to those who did not before possess it; but added that the churchyard being vested in the incumbent, as trustee for the whole parish, the power of refusing interment to a non-parishioner ought to be exercised, if at all, with a view to guard the rights of the parishioners, and could not properly be made conditional upon the performance of any particular religious service

INTERMENTS.

The Burials Act has been brought into operation at Epworth, John Wesley's birthplace, in circumstances which deserve notice. An aged Roman Catholic died, and the Rev. Canon Gurden, of Crowle, in accordance with the wishes of the deceased's relatives, took steps to have her buried according to her faith. Although the notice required under the Act had not been strictly given, the vicar, the Hon. and Rev. Mr. Dundas, at once consented, and the interment took place.

The first interment in Newport under the provisions of the new Burial Acts took place on Thursday, when the remains of Mr. Needham, connected with the Congregational Church in Dock-street, were interred in consecrated ground at the new cemetery, the Rev. W. Shillito officiating.

The remains of Mr. William Foster, solicitor (partner in the firm of Messrs. Wavell and Co.), of Ovenden Hall, near Halifax, were interred in the General Cemetery, Halifax, on Tuesday morning, in the presence of a large assembly of people. The procession included the Mayor and members of the Town Council, and several gentlemen and clergymen. The deceased gentleman was very highly esteemed in the town; he was an able lawyer, and his general demeanour was characterised by an affability and gentleness that won the respect of his fellow-townsmen. For many years he had acted as the legal agent of the Liberal party. He was a Churchman, and had a grave in the cemetery, which, being proprietary ground, is unconsecrated. The vicar of Halifax (Rev. Dr. Pigou), however, consented to officiate, taking advantage of the new Burials Act, and read the Church of England service both in the chapel and at the grave. In the chapel he briefly referred to the altered state of affairs which the Burials Act had brought about, remarking that the occasion on which they were met was new in the history of the town. He was thankful that relief had been afforded to the clergy of the Church of England, and that he had been able to come and minister the last offices in that place, and to stand at the grave. When they read that service—a service so free from partisanship, in which they could all of them, to whatever communion they belonged, readily join—so redolent of Christian peace, and of a loving, living, common Saviour, to what utter insignificance were reduced many of those questions that separated Christians as they stood over one who had departed this life!

The first Nonconformist funeral in the parish churchyard, Stratford-on-Avon, since the passing of the new Burials Bill took place on Saturday last, October 30th. The Rev. J. Pugh, Baptist minister, officiated, a small and orderly concourse of people being present. It was not generally known that the service would be conducted by a Dissenting minister, or there would probably have been greater interest displayed in the proceedings.

A FEE QUESTION.

On the 17th October there died at Brouygraig, Llanberis, an old Calvinistic Methodist, aged 81, and the relatives wishing the minister of the denomination to officiate at the burial, the requisite notice under the new Burials Act was served on the clergyman (a curate) in charge. This gentleman communicated to the relative in charge of the funeral, through the sexton, that the funeral procession would not be admitted to the churchyard without the previous payment of a fee of one guinea. In conversation, however, the sexton confessed that voluntary offerings were the custom of the locality at interments, and not fees. Upon an intimation that the relatives would adhere to local custom, the curate came down in his demands, and claimed a fee of half a guinea. Upon arrival at the churchyard gates the procession was stopped by the sexton, pending the payment of the exaction named. The sexton was asked explicitly if admission was refused on the ground of the fee not being paid, and he replied in the affirmative. The half guinea was then paid under protest, and a receipt for it signed by the curate. In a similar case in the neighbourhood a committee has been organised, and it is expected that proceedings will be taken against the clergyman to recover the fee paid under protest. The *Manchester Examiner and Times* says:—"The committee contend that the rector had no power to raise fees which were not previously in force, and steps, through an action for the recovery of the fee, are to be taken in the law courts with the view of testing the legality of the demand. The future of the case will be watched with much interest throughout the Principality generally."

EPISCOPAL UTTERANCES.

The Archbishop of York, in an address delivered at the York Diocesan Conference, said that a mistaken notion prevailed during the passage of the Act that for a clergyman to have to record the burials which he had not himself conducted in the parish register was a studied affront and humiliation. There was no ground for that supposition. The leaving to the clergyman of the duty of registration was part of the arrangement by which the new Act leaves to the incumbent the care, custody, and management of the churchyards, without any change except what was required by the new rights conferred by the Act. As to the mode of registration, he would advise that in the columns where the officiating minister signs, the word "certified," with the name of the person certifying, according to the schedule of the Act, should be inserted. The use of the church bell in funerals conducted under the new Act was a matter of discretion. He did not see that any principle was involved in the use of the church bell. A point had arisen as to the burial without the service of non-parishoners. The Act gave them no rights whatever in the churchyard, and he did not see that the clergyman would have authority to allow a funeral to be conducted as the Act prescribed if it were that of a non-parishioner. The Burials Act allowed modifications of the service on certain conditions. He should for the present give his sanction, as if the Convocation clause and schedule had passed into law.

The Bishop of Gloucester and Bristol, in a diocesan conference, after expressing his opinion that the Burials Act being now the law of the land, should be frankly accepted and loyally obeyed, proceeded to give the following advice to the clergy:—"First, let no clergyman be induced, from any feelings he may entertain towards the measure, to recede in any way from his position of guardian and trustee of the churchyard. That position is in no way affected by the Act; nay, it is even confirmed by it. New rights have been acquired by others in reference to the churchyard, but

no rights of the clergyman have been abrogated or set aside. He has lost, indeed, the right of burying every parishioner except those specified in the rubric, but he has lost nothing in regard to the churchyard, and in my judgment, is bound to exercise all his authority to protect it, and to provide, by every means in his power against any possible desecration. He will be perfectly justified in receiving all customary payments, and will be unwise in giving up anything which, by being expressly assigned to him by the Act, is an evidence that his rights have been fully recognised and distinctly reserved. Secondly, having rights in regard of the churchyard thus plainly acknowledged, the incumbent will be wise to be thoroughly conciliatory in the services of them. No distinctions should be made between Churchmen and Dissenters in the assignment of ground, in the local rules as to burial on Sundays, Good Friday, or Christmas-day; or in the permission to inter where there exists no right of interment. But, thirdly, as it would appear from the Act itself, and from the language of some of its supporters during the time of its discussion in Parliament, not only that this Act is limited to the churchyard, but that all mention of the church or anything appertaining to it is studiously omitted, I am distinctly of opinion that it is most in accordance with the spirit of the Act, as well as most likely to prevent further re-openings of the subject, to regard the use of the church and of all that belongs to it as distinctly limited to those who avail themselves of the ministrations of the Church. Thus, then, at the risk of being judged to be illiberal—which I am not—I advise the guardians of the church and of that which it contains to act steadily upon this principle. It has been said by some—whether rightly or wrongly I do not now inquire —that the present Act is the first step towards obtaining analogous rights in regard of the church. If this be a true statement, it is obviously unwise for those who do not desire such rights to be acquired to smooth the way by conceding them. If it is not a true statement, then to volunteer or to grant an admission into the church, or the use of the bell, or anything else not contemplated by the measure, is really to act against its principle of keeping the church and its belongings out of the controversy, and inevitably to suggest difficulties and emphasise contrasts between those who grant and those who do not grant, which can only result in renewed and perhaps embittered contention. The truest charity in working an Act which many regard as subversive and unjust is to carry out loyally all its requirements, but not to sanction the introduction into its working of matters eminently debateable, and which those requirements in no degree either involve or imply. Lastly, in regard of the register, I sincerely trust that no one will make any difficulty. The required entry may conveniently be made in one or other of two ways:—Either let additional pages, with the last column headed in the manner required by the Act, be made a part of the register, and used for the registration of burials under the Act; or let the last column be left blank, and the name of the person by whom the burial is certified be written in one line across the page in the space allotted for the entry. It is not perhaps necessary to say more. As, however, questions may be put to me as to consecration, it may be desirable for me simply and briefly to say—that, as at present advised, I feel conscientiously unable to use the service of consecration, except where the land is reserved by trust deed for the sole use of members of the Church of England. I shall, however, be ready and willing in every other case to facilitate, by any legal instrument that may be deemed necessary or desirable, the securing in perpetuity of the ground for the burial of the dead. Further, though in the purest ages of the Church no form of consecration was used in the case of a graveyard, still, to meet the natural desire that the bodies of the faithful should be laid in ground hallowed by special prayer, I have drawn up a short form of words, in the language of prayer to Almighty God, to be used by the officiating minister at each separate interment in non-consecrated ground. This form I shall be glad to send to anyone who may need it."

ECCLESIASTICAL MISCELLANY.

THE SECRETARYSHIP OF THE CHURCH MISSIONARY SOCIETY.—We understand that the Rev. Frederick E. Wigram, M.A., Incumbent of Highfield, Southampton, has accepted the office of Secretary to the Church Missionary Society, vacant by the death of the Rev. Henry Wright. Mr. Wigram is a brother-in-law of the late Mr. Wright, and nephew of the late Bishop Wigram, of Rochester. It is understood that he will, like his predecessors, Henry Venn and Henry Wright, be an honorary secretary.—*Record.*

MORE CHURCH DIGNITARIES.—A Bill will be brought into Parliament during the next Session to form a Dean and Chapter of St. Albans. It is understood that Mr. Gladstone and Lord Selborne have unofficially given their consent to the scheme. It is to be hoped that in the formation of Deaneries and Chapters for the new Bishoprics, advantage will be taken of Mr. Beresford Hope's Canonries Act passed some time since. Under its provisions, new Canonries can be endowed either by private munificence or voluntary contribution.—*National Church.*

PROMOTION BY PURCHASE.—The *Church Times*, referring to a recent debate at the St. Alban's diocesan conference, thus refers to the existing system of church patronage: "The Rev. C. F. Norman disposed of the notion that, under ordinary circumstances, the purchase of a next presentation smacks of devotion to filthy lucre. He said that a living of £500 a year would cost about £3,000. The purchaser would, therefore, have to sink £120 a year, interest on his money at 4 per cent., and £90 a year in premiums upon insurances to replace his capital when he died; so that he would really receive no more than £390; for which he would have to give his personal services, which, reckoned at the usual rate of a curate's stipend, would be worth £150, leaving him thus £240, against which he would have to set special taxation, claims upon his purse at every turn, the possibility of having to keep a curate, and the chance of being unable in bad years to collect his tithe commutation or rents. It really seems as if, with one or two amendments, the present system would not be so intolerable after all. For Donatives there does not seem to be a word to be said; and the scandal of advertising for, and presenting decrepit clergymen, would be avoided by legalising bonds of resignation. To allow the sale of livings to go on, but to leave it, under the sort of stigma which now rests upon it, is perhaps as good a practical solution of the question as is attainable."

SUPPLY OF CLERGYMEN FOR THE CHURCH OF ENGLAND.—No doubt, at present, the faces at an English ordination would indicate a fair average amount of cultivation and mental capacity, but have we reason to be sure that this will continue to be the case? The tradition of our youth was that the Anglican priesthood was a profession for a gentleman, and it was sought almost exclusively by those who thought they could already claim that designation, or by those who aspired to be able to claim it. But a great many things are combining to change all this. Our clergy used to be mainly recruited from the upper and moneyed classes; the poor never supplied our Church with any appreciable number of priests, and there does not seem any immediate chance of their doing so now; but there is a much greater inclination than formerly among devout young men of the lower middle class to seek holy orders. And how do the authorities of the Church treat these aspirants? In the worst way possible. The indifference that is shown by the authorities to poor aspirants to holy orders of the lower middle class is a great mistake. The prospect, or at least *chance*, of disestablishment; the increased attention to strictly clerical duties that is expected of the clergy; the fact that nearly every profession except the priesthood, is financially progressive; the dissensions and disputes on doctrine and ritual within the Church (a very miscellaneous collection of causes,) are all tending to make those who used to look on the ministry as an easy, gentlemanly profession, inclined to fight shy of it. But we believe that hundreds of valuable recruits from among the lower middle class are lost to us because there is no way of utilising them. —*Church Review.*

NEW IDEAS FOR THE NEW WORLD.—We dare say our readers know that Mr. Thomas Hughes, with some friends, is founding an English colony in East Tennessee, to be called "Rugby." On the 5th of October this colony was formally "opened," as the Americans say. Mr. Hughes made a speech upon the occasion. We were curious to see whether the speaker made any reference to ecclesiastical matters, and we find the following:—"Now let me say at once, and with emphasis, that there will be no attempt here to interfere with individual freedom. Everyone will be free to worship in his own way, and to provide for whatever religious ministrations he requires, out of his own funds and according to his own ideas. We are putting up a building as a temporary church, in which the experiment will be tried whether the members of different Christian denominations cannot agree well enough to use one building for their several acts of worship. All that helps to make healthy, brave, modest, and true men and women will get from us all the cordial sympathy and help we are able to give." What extreme Voluntary could have said more than this? And who could have supposed that the author of "Our Old Church" would have said it? What becomes of the "national recognition of religion," and so on? But, after all, though we do not like to rub the gilt from this charitable declaration, the truth is that the colonists of "Rugby" are secured freedom of worship and the voluntary principle by the laws of Tennessee, and could not establish a State Church if they wished to do so. We are glad to believe that they do *not* wish to do so; and we have no doubt that with broader lands will come broader minds than they have had in England.—*The Liberator.*

THE CASE OF PROFESSOR ROBERTSON SMITH.—A special meeting of the Commission of the Free Church Assembly, consisting of all members of the last Assembly, was held at Edinburgh last week, to consider the articles by Professor Robertson Smith, published since the judgment of the last Assembly on the Professor. A strong whip had been issued by both parties, and there was a large attendance. A report was submitted by a committee, to whom the case had been referred, which asserted that the whole tendency of Professor Smith's articles was to throw the Old Testament history into confusion, and, at least to weaken, if not to destroy, the very foundation on which New Testament doctrine is built. The committee accordingly recommend the Commission to take steps for making it evident that the Free Church cannot sanction this kind of teaching, and for urging the General Assembly to declare to her people and to other churches that she cannot sanction the ideas suggested by it. The minority of the committee dissented from the finding, chiefly on the ground that there had been avowedly no attempt to make sure of the true meaning of what Professor Smith said, but only to report the supposed natural effect of the statements on ordinary readers. Professor Smith having been heard in his defence, in the course of which he protested against the irregularity of the present proceedings, a long discussion took place, and ultimately it was agreed by 270 to 202 to approve the report of the committee, and to "instruct Professor Smith to abstain from teaching his class during the ensuing session, leaving the whole question as to his status and position in the Free Church to the determination of the General Assembly."

THE REGISTRAR AND DISSENTERS' MARRIAGES.—Two or three days since (says the *Daily News* of Tuesday) a large number of persons assembled in Union Chapel, Blackpool, to witness a marriage. The bride and bridegroom were well known and highly respected, and great interest was taken in the event. The wedding party began to arrive about half-past ten, and by eleven o'clock all was in readiness for the commencement of the ceremony, when it was discovered that the registrar had not arrived. After waiting about a quarter of an hour, the minister (the Rev. S. Pilling) found it necessary to explain the cause of the delay, because of the excitement that prevailed, expressing at the same time the hope that the registrar would reach the chapel in a few minutes. As the delay continued the excitement increased. Messengers were despatched in all directions to find the missing officer. One after another came back to say that he could not be found. At twenty minutes to twelve it became clear that he was not in the town, and, unfortunately, though Blackpool has twelve or fourteen thousand inhabitants in the winter, and as many as sixty and seventy thousand in the summer, the registrar lives four or five miles away, so that it was impossible to fetch him to the chapel before the fatal hour of twelve. Under the circumstances, at ten minutes to twelve, the Rev. S. Pilling said that there must have been some misunderstanding. They were realising that morning one of the penalties of being Dissenters. The question forced itself home to them as perhaps it had never done before. "Why should a service like that be dependent upon the attendance of a registrar?" He was ready to proceed with the marriage and a thousand people were ready to witness to its validity, and yet because a registrar was not present, after all their preparations, the marriage must be delayed to another day. It was an insult to the minister, and a sore grievance to all those immediately concerned. He deeply sympathised with the bride and bridegroom, as all present would, in their disappointment, and after that he was sure they would do all they could to help to do away with the possibility of such a circumstance as that from which they then suffered, and it would fire them with the determination that they would never rest until they enjoyed perfect religious equality. Nearly the whole of the people cheered these remarks, and the applause at their conclusion continued for several minutes. Churchmen as well as Dissenters saw and felt that they were in the presence of a great injustice. When quiet had been restored the minister said that he would conduct a short religious service, but the parties would have to come again on the morrow to be married according to law. After the service the people assembled in front of the chapel, and showed great sympathy with the wedding party as it left the building.

NOTES FROM VICTORIA.

[FROM OUR CORRESPONDENT.]

MELBOURNE, August 27, 1880.

WHEN I last wrote we were not in very smooth waters, politically; and it cannot be said they are much smoother now. The four Ministers whose seats were contested managed to secure their election; though Mr. Berry himself had a very close run for it. The result of these four elections has unquestionably been a serious blow to the Catholic party. The history of the "Catholic vote" in this country is peculiar. Years ago it assisted to put Mr. Berry into power. It then helped to put Mr. Service in his place. It was next cast savagely against him; and, lo! Mr. Berry is on the scene once more. And within a few weeks of the Berry victory it is given against Mr. Berry and his three colleagues on their going before their constituencies for re-election. The latest instructions to Catholic voters forbid them to vote either for Mr. Berry or for Mr. Service. They are to support a third party, and are to favour men of good moral character. In any case they are to make the question of a State educational grant the paramount consideration, and are to vote for candidates who will support this, no matter what opinions they may hold on any or every other subject. I incline to think these tactics will be self-defeating. They claim to be a fourth of the community. They are running the risk of combining the different sections of the other three-fourths of the population into a solid antagonism to them. It is highly probable that the vehemency with which they urged their policy directly caused Mr. Berry's victory, and indirectly that of the other three Ministers. It aroused a Protestant sentiment which induced some to vote for them who would otherwise have voted against them; and which induced others who were opposed to them to refrain from voting altogether. The Ministry, however, still have their troubles. The Opposition is numerous and compact. It undoubtedly contains most of the brain-power in the House. Furthermore "the Corner" is likely to be disagreeably full. The Catholic party will sit there, of course. Moreover, the selection of the members of the Cabinet has given deep offence to some of Mr. Berry's following. This is particularly the case in regard to the selection of a notorious "rat" for the Minister of Mines. It is regarded by the faithful as putting a premium upon treachery; and will certainly drive some of the occupants of the back benches into the Ministerial Corner. So you see we work our poor little Governmental machine with considerable friction and loss of power.

Notwithstanding that we have asked all the world to come and see us, and have built a great and costly industrial temple (no great beauty either) to receive our guests and their exhibits, we are by no means in a flourishing condition. On the contrary, the financial condition of the country was never so serious. Capitalists have not forgotten the violent language of the previous Berry Ministry, and the result of Mr. Berry's return to power has been to lock up a good deal of capital. Thus, notwithstanding the large Government works which are and have been in progress, meetings of the unemployed and applications by them to the Government for work have become a standing institution. Although the ugly spectacle of mobs of unemployed clamouring for Government employment is the direct result of our political quarrels, it may be doubted whether the way in which the requests of the men have been met has not done something to foster the evil. In a country where manhood suffrage prevails, it requires more courage than either a popular journal or a popular Government generally possesses to tell the people that "the Government is not a god," and that the labouring classes must look to themselves, and not to Parliament, for assistance. The sentence quoted above, singularly enough, fell from Mr. Berry's lips in an interview with the unemployed, and did much to shake his popularity. What the "working classes" (invidiously so called) will not see is that they are themselves mainly to blame for the scarcity of employment; and that while they put their faith in weak and violent demagogues, capital must infallibly be locked up, or flow out of the country. The demagogues tell them, and so far they seem inclined to believe it, that the capitalists lock up their capital out of pure spite against "the working man." There is no arguing with the folly which can believe this.

Great preparations are being made for the opening of the International Exhibition. About twenty acres of ground are enclosed by the permanent building and annexes. The opening day is October 1st. By the mail following that date, I may give you some account of it.

Collins-street advertises that the welcome-meeting to the Rev. S. Hebditch is "expected" to come off on the 9th of next month. We have read with great interest your account of the meeting held prior to his leaving. It has been referred to in the leading newspapers, and it may certainly be said that Mr. Hebditch's reputation precedes him.

SEPTEMBER 1.

Parliament met yesterday. My prognostications of a few months back have come true. "Plural voting" is to be made a burning question. Notice was given yesterday of a Bill to abolish it. The other side will make a desperate effort to prevent its becoming law—at any rate, unless it is accompanied by some provision for proportional representation.

The London correspondent of the *Manchester Guardian* says:—Mr. Carlyle having on account of his recent relapse into poor health finally abandoned his intention of writing an autobiography, Mr. Froude has been intrusted with the immediate preparation of a biography. For some time he has been in Dumfriesshire collecting historical materials about Mr. Carlyle's family.

LONDON CONGREGATIONAL UNION.

THE half-yearly meeting was held on Tuesday afternoon at the Memorial Hall, Farringdon-street, Mr. Henry Wright in the chair. Amongst those present were:—Rev. Henry Batchelor, Rev. J. C. Harrison, Rev. W. J. Ellis, Rev. C. F. Vardy, Rev. A. M'Millan, Rev. A. Mearns (Secretary), Mr. James Spicer, Mr. Albert Spicer, Mr. Robert Sinclair, Mr. T. Walker, &c., &c.

The proceedings commenced with the hymn, "Shine, Mighty God, on Britain Shine," followed by prayer offered by the Rev. W. HOPE DAVISON, and by another hymn, "Soldiers of Christ arise."

THE CHAIRMAN'S ADDRESS.

The CHAIRMAN delivered an address, in which he said that they could not sum up the results of the spiritual husbandry in which they had been engaged, but they could mention successful enterprise and record progress. When they looked back they saw cause for thanksgiving and praise, and when they looked forward, they were filled with faith and hope. No boasting must escape their lips, for they were painfully conscious that while they had been vainly struggling to overtake their work, a vast increase had been made to the population, and before this year closed it would amount to probably 80,000, for which scarcely any special provision had been made. There was no department of Christian labour on which they could say they had done all they had purposed to do. When they set out in the spring-time, their work was arrested and interfered with by the sudden and unexpected Dissolution of Parliament and the General Election. They would remember the excitement of that period and the absorbing nature of the conflict which prevailed. Business and pleasure were set aside, and some of them had to acknowledge that they felt it right to turn aside from ordinary duties to fulfil the duties of citizenship, to obey the dictates of conscience, and to promote the best interests of the country by helping to wrest the reins of Government from those who had helped to bring it into disaster in almost every quarter of the globe, and who had left their domestic and financial affairs in the utmost disorder. (Applause.) Necessity had laid it upon them to exert themselves to the uttermost, for the supporters of the late Government, in their arrogance, subjected them to constant irritation and insult, and the daily Press, with few exceptions, misrepresented them. They were deprived for a time of their common right of free speech, and holding public meetings. Many of them would remember the morning meeting held in that hall, and a subsequent meeting the same day at the Cannon-street Hotel, where they were prevented by physical force from obtaining access to the platform. Happily for themselves and the nation, their loyalty to principle was rewarded with great success. The part they had taken had been acknowledged in high places, and they could well afford to bear the offensive epithet of "Political Dissenters," which was, however, as unjust as it was offensive. He would ask whether Churchmen did not engage in political and electioneering contests, and had not many of them acquired an unenviable notoriety by their share in those proceedings, which were being exposed day by day, to the shame and disgrace of the nation? He grieved to think that four out of the seven worst places were cathedral or university cities, where men had a right to look for purity; but they were led with sorrow to say, "If they do these things in the green tree what shall be done in the dry?" When the excitement of the General Election was over and men had fallen back into the ordinary groove of daily life, it was soon found that commercial and Christian enterprise had been greatly interfered with; that at least a month had been taken from the working time of the year, and that necessity was laid upon them to make up the lee-way as much as possible by renewed and increased efforts. The weeks passed quickly, when heads and hands were diligently employed, so that when July and August came, most of the ministers and people were conscious of more than the ordinary exhaustion of their power and the absolute need of rest. They met that day, however, with good heart and hope, and if he might express his conviction he would say the ministers of London were never more united and in earnest; the deacons and members of their churches never knew each other so well before; and, thanks to the officers and council of this Union, the needs of London were never so well understood or its condition so much deplored as at this time. The great problem they all were desirous of solving was how its vast population could be brought more under the influence of the Gospel. They lived in a day when "no theory is too wild, no reform too violent, to be openly defended." He believed what the Rev. Eustace Conder said in his powerful sermon to the Congregational Union at Birmingham, "that the Gospel was entrusted to the whole church, not to apostles only in the early days or to the appointed teacher only in our own day." He acknowledged, with all solemnity, that it was his duty to promote the cause and kingdom of the Lord, as much as if he were one of the appointed ministers of the Church, and that this was the obligation which rested upon every one of them, though they had not all the same power or opportunities. It required not only their individual, but their united efforts, and they might learn much from the late Parliamentary contest, in which victory was won through the earnestness and enthusiasm which were displayed. If they were to win the battle for Christ they, too, must be earnest and enthusiastic, and they must have organisation such as was supplied by the Union. If they were to be successful, they must work from the centre outwards; every man must begin with himself in his own home, his own church, and his own neighbourhood. They must encourage and help each other, and, as they had done in days gone by, the strong must help the weak. The churches looked up to their ministers. In their polity, especially, success or failure depended upon the pastors. He had said on a former occasion that the crowded condition of their neighbourhoods in London destroyed their individuality, and often prevented them from knowing their next door neighbour; but when the day of rest came round, the minister had a peculiar advantage; he stood up before 800, 1,000, or 1,500 people who looked to him for instruction. Surely such a position was unique, and calculated to fill a man with the noblest ambition. It was the minister's duty to preach the Word, in season and out of season, and it was his duty to reprove, rebuke, and exhort with all long-suffering and doctrine, and to be "all things to all men, if by any means they may save some." They were ready at all times to honour diligent and faithful ministers, to help them in their plans of usefulness; but a church was often unreasonable in its demands upon them, and too ready to lay upon their shoulders the blame which ought to rest upon itself. In every church worthy of its name there would be found a band of earnest workers, teachers in the Sunday-schools, district visitors, and other helpers to a faithful pastor; but could it not be said of the majority that they failed to appreciate the importance of the truth expounded and enforced by Mr. Conder at Birmingham, "that the trust committed to the apostles, and committed to the first generation of the Church, is a trust which rests upon the Christian Churches to this day?" After some further quotation from the sermon, the Chairman said he had quoted Mr. Conder's words because they embodied and plainly set forth the one great truth he was anxious to feel and to impress upon his fellow-men—so that the labours of the ministers of their churches might have a new power and bear fruit, some forty, some sixty, and some a hundred fold, and men would believe the millennium was drawing near. But this could not be while the hearers of the Word and believers of the Gospel maintained their apparent indifference by failing to "take of the things of God, and show them unto others." They were second to none in their attachment to their ministers, and in their appreciation of good teaching; but could not every one not engaged in the ministry express their appreciation by using their influence amongst their friends or neighbours, and bringing from time to time one and another under the sound of the Gospel, which might prove the power of God to their salvation. The Union existed to help the Church to do unitedly what they could not do separately. Its brief history had been one of spiritual influence and progress. They would observe that he had not said one single word about money. He had advisedly refrained from doing so, with the conviction that if they realised one personal obligation to the Lord, their personal consecration of money and every other talent would not be withheld from the Lord's cause and kingdom in the world. The Congregational Union of England and Wales would soon enter upon its year of jubilee. A sincere desire was already expressed to make that year memorable, but not by vain boasting over the history of the past. It seemed to him that they had only to look at this city to find some appropriate way of expressing their gratitude to God, their undying faith in the principles they professed, and their interest in the wellbeing of their fellow-men. This jubilee year will be a fitting time to use their influence, either alone or in conjunction with neighbouring churches, to secure the erection of another temple for the worship of God, and so meet the requirements of neighbourhoods which had gone on increasing. They would also have observed that he had not alluded to the statistics which had been so carefully and ably prepared by their diligent and much-honoured secretary, Mr. Mearns; but the study of the facts revealed to them made him sad, and the only cure for the sadness was the faithful recognition and discharge of the duty to which they were called. He had been speaking to men who had understanding of the times, and who knew what Israel ought to do; to ministers whom he gratefully acknowledged as his teachers; to his fellow-labourers in many works of faith and labours of love, with whom it was his privilege to be associated in carrying out the objects of this London Congregational Union, and who were determined, God helping them, to make its power and influence for good felt by leading men and the churches within their borders to imitate the example set them by the National Council in America, who met at Plymouth Rock, fifteen years ago, with the avowed object of considering the present exigencies and opportunities of the Kingdom of Christ. The time had not come for them to rest and be thankful; but it had come for them to ask themselves afresh what the Lord God required of them, and to be fellow helpers to the Truth.

THE AGGRESSIVE POWER OF CONGREGATIONALISM.

The Rev. H. BATCHELOR followed with an address on "The Aggressive Power of Congregationalism." He said he had preached in a good many counties in England during the past year, and under a great variety of circumstances; and his strong conviction was, that a great change must come over our churches, if they were to maintain their position of relative strength among the other denominations in the land. To the church which was the most believing, the most earnest, the most abundant in good works, the most self-sacrificing, the future of England would belong. He did not see the sign at present, that it was likely to be theirs. He preferred to speak of the aggressive possibilities of Congregationalism rather than of its aggressive power. When they compared themselves with other sections of the Church of Christ, he did not think they could claim any eminence in aggressive power; he feared the reverse. In using the word power, he limited its application to what *might be*, not *what is*. A church might be analysed, if he might so express himself, into two distinct elements. A congregation, looked at in one phase, was a number of people who felt called to serve Christ, and to use all the power of their lives to save the souls of those around them. Looked at from another aspect, they were a number of people who had adopted and who administered a particular theory of church-guidance. To which of those elements would they ascribe aggressive power? His advice to an enthusiastic Denominationalist would be, "Don't waste your breath in lauding your denomination. Use all its resources to save men." It was when absorbed in saving men that our denomination extended itself. The early Methodists were simply evangelists on fire to bring souls to Christ. They had no idea of creating an ecclesiastical body; and yet, though Congregationalism had existed as long again in England as Methodism, the Wesleyan Church had far outstripped them in aggressive energy and surpassed them in numerical strength. Which sect was doing the most for the world, was the test of the worth and permanence of any Church. All denominations were on their trial. It seemed to him that there could be no attraction to men in Congregationalism as such. It was merely the simplest form in which Christian men could associate themselves together for worship and work. In the mere form of Church arrangement there was nothing to allure spectators. The chief virtue of Congregationalism for aggression was that it presented no actual obstacle to progress and expansion. That was no mean advantage. In many ecclesiastical systems there was a great deal which was unnecessary to a church's life and work. What did not help would encumber. The symbol of an aggressive Congregationalism was a forest tree, springing towards heaven without extraneous support. Their supreme concern should be—was there life in the heart of the tree? The form, the trunk, the branches, the twigs, would take care of themselves. He would venture to specify two or three things which were indispensable to aggressive power. The cardinal verities of their faith should be held with an unwavering hand. Those grand realities, he repeated, should be grasped with unfaltering confidence. The men who throughout the history of the world's sin and misery had been men of positive and reliant faith—St. Paul, Luther, the Covenanters, and all the actors in the chief epochs of spiritual renewal and conquest—had been men to whom the great truths of the Gospel were intensely true. John Wesley took his stand on the broad facts and doctrines of salvation in Christ, or Methodism would never have acquired strength amid the stagnation of the eighteenth century. Jonathan Edwards became the centre of the New England revivals by a like faith in the truths of God. While Chalmers preached the naturalism of a Presbyterian Moderate, he was no leader of men; when Evangelical dogma created a new life within him, his fervour enkindled all Scotland. Mr. Spurgeon was God's great sign in London in their day. His work would be undone at this moment without his Luther-like faith in the old-fashioned Gospel of their Lord Jesus Christ. If a man was rooted in the great realities of the Evangelical faith he would triumph in spite of the defects by which his faith might be alloyed and bedimmed. They must have a deep sense of the world's sin. He who thought lightly of sin would not stretch forth a helping hand to sinners. Men had little sense of sin; that was only transitional. Sense of sin would come back in increased suffering, as life returned in pangs to frozen extremities. Their only instrumentality for interpreting the world's great needs was their own experience. The men that stood out through the centuries of Church history as most acutely alive to the presence of the world's sin were the men who were the most keenly sensible of the evil by which their own souls had been agonised. The men who were furthest into the mysteries of the kingdom of God were not they who exhibited only superficial impressions of human evil. They must have a passion to save the perishing. No feeble impulse would avail for aggression on the world's evil. Every servant of God through the ages who had been commissioned to save had been fired with this passion to save. Was this passion theirs—theirs as men, theirs as a denomination? To save others they must themselves be saved, and must know it. They could not press on dying men, as a great and unspeakable good, that which their own souls has not verified. Salvation should be assured to one's own experience before one could proclaim it with any expectation that another would welcome it at their hands. A member of a church would render but poor assistance to their evangelical enterprises unless he knew in his own soul that the Gospel which he was to enable them to publish was beyond all doubt of God. The Gospel was very old, but God was older, old as eternity; yet new as the life they now lived in Him, new as the benediction which He had breathed upon them that day. In the passion to save, ministers and people should be one. The world would never be converted by the Christian ministry alone. The Church—ministers and people together—were to convert the world. The minister and congregation formed a concrete unity, and one spirit should pervade the whole. A worldly minister will lower the tone of a spiritual Church; a worldly, self-indulgent, and indolent Church would quench the ardent aspirations of a spiritual ministry. The frontal peculiarity of Congregationalist theory was the place assigned to the Christian individual. The root-idea of Congregationalism was individual responsibility. How many entered their Church to bury for ever all sense of personal obligation as to the call to save the world. The churches would continue to fail in a greater or less degree until the ministry was regarded as only the central force in the vital machinery constructed to bring back the wandering and to save the lost. They should realise also that all their churches, great and small, strong and weak, formed one sisterhood, and were parts of one family. One of the most disastrous results of ultra-independency was the selfish isolation from each other in which their churches were prone to exist. Plenty of churches, in one and the same neighbourhood, maintained a total indifference to each other's welfare. There was no fraternal intercourse and no knowledge even of one another's affairs. In the cultivation of family affection they were exceeded by other denominations which were all the stronger for aggression. They should cultivate more than they have done the sentiment that while they were many churches they were also one. The Blessed Saviour identified Himself with the small churches as well as the large. Nay more, they must believe that the loyal, enduring, struggling, and obscure community was nearer to His heart than the multitude with ample resources for all their undertakings. There was no time to be lost. Many of their churches were dwindling, and must perish without spiritual and pecuniary succour. They might sleep, but Romanism and Ritualism would not slumber. The hand of Satan would not hang by his side, and he needed only to sow his seed and go his way. Now was their opportunity. Let them cast in the seeds of life, and, after their fingers had become dust, their fruit would continue to scatter its blessings among unborn millions, through the long brightening ages, till the end should come. They were entering on days which would try the manhood and fidelity of all Christian men. But the land was theirs if they had the Spirit of Christ and the faith of God's elect. Even the scepticism which had chilled so many hearts would be constrained to serve a living and believing Church, when souls turned again in their deep unrest to God just as the hoar-frost passed into dew when touched by the morning beam. Let them be of good courage. He was out of his reckoning who was not full of hope. If they were faithful, their destination was as certain as it was magnificent. Their bark, though often climbing heavily the threatening ridges, should float in safety above them all; and though sometimes the stars flashed only through rents in the storm, their light should never forsake them, till, in the dawn, they should sight the shores of the blessed, and shouting and song fall on their ears.

THE DISCUSSION.

In the discussion which followed,

The Rev. J. W. ATKINSON (Latimer Church, Mile-end) said that no one would deny, after the address of Mr. Batchelor, that Congregationalism had a mission in this world. They were like the evangelists who, preaching in the country from the text, "These that have turned the world upside down, have come

hither also," argued first, "the world is turned upside down;" secondly, "it need to be turned right side up;" and, thirdly, "we are the fellows to do it." (Laughter.) There was, he trusted, a feeling among them all that the Congregationalist body could, by God's help, do something towards the evangelisation of London. But, as they had been told, they must have life before they could have power. It was patent that many of the members of the churches did not possess that power. A cannon-ball was a harmless thing in itself, but if shot from a gun it was an aggressive power with a vengeance. Many members of their churches were at present like harmless cannon-balls, but they might become in the Divine hand an aggressive power if shot, like a shell, into the empire of darkness and evil. One or two practical suggestions might be of use. The first thing he would advocate was the desirability of establishing a distinct mission in connection with each church of any considerable size. In the case of smaller churches, two or three might unite to establish missions in their own immediate neighbourhood; and this, he believed, would be a great aggressive power. He also thought it desirable to establish cottage services in connection with the churches, on a larger scale than they had hitherto done. He had had a little experience in that work, and found it productive of great blessing to many people. In suburban districts he thought it would be desirable to have drawing-room services, inasmuch as many brethren lived in suburban places, where there was neither church nor chapel; and he thought it would be a good thing to ask their neighbours to meet together in each other's houses for Christian worship. He would urge the desirability of directing the aggressive power of Congregationalism towards the Church's wealth, and he hoped in this Jubilee year they would see results worthy of the occasion, though some people's pockets wanted storming like a citadel. He hoped the result of this conference would be to inspire them all with faith in Congregationalism as an aggressive power, especially in the great City of London.

The Rev. J. H. Hollowell (Camden-town) said he could not treat with indifference the call which had been made upon him to speak, as he was engaged with Mr. White and a committee in the north-west district in purchasing a very extensive site for building a church, which would be fairly costly, and they were anxiously inquiring, in reference to that work, where the aggressive power of Congregationalism lies, because they wanted to get by means of that power £3,000 or £4,000 in the course of the next five years; and unless they could utilise that power, he feared they might fail in their object. He believed that all moral and religious questions reduced themselves, sooner or later, to money questions. How much money, for instance, would the members contribute towards the work of church extension and to the work of spiritual teaching in London? Religious expenditure was unfortunately limited by conventional arrangements; but social expenditure was not limited by any such arrangements. A man would give five guineas probably as seat-rent, or £100 to missionary societies, and he would do this with great regularity, but there was nothing like the same regularity in regard to limiting his social expenditure. Many laymen whom they called wealthy, were not wealthy at all, because they lived extravagantly, leaving no margin at all for spiritual and Christian expenditure. If ministers did the same thing they deserved the same censure; but he thought there was no doubt that the paralysis, hesitation, and want of faith and courage which had been introduced into their churches, were all accounted for by the fact he had mentioned. They had a hymn—

> "Were the whole realm of nature mine,
> That were a present far too small."

If they believed in that he thought a good many cheques would be sent in towards the building of Congregational churches. That great triumph of the last half century—the "Free Church of Scotland"—could not have been effected had the men of Scotland lived in those days upon the same social scale as the Directors of the City of Glasgow Bank! A layman said to him the other day, "You ministers get all the honour and we laymen get all the money: you cannot have both." Now, in regard to that, he would wish to reciprocate advantages. (Laughter.) He was in favour of a more mutual arrangement. He protested against monopolising all the honour, and he protested also against the laymen having the monopoly of the money. He did not ask for the money for himself, but he asked that when ministers appealed for funds for their churches they should not be met with the answer "that funds were exhausted," when they knew that the exhaustion had been caused by a too lavish expenditure in social directions.

The Rev. J. C. Harrison (Camden-town) said that every church, and every distinct ecclesiastical organisation, seemed to have some leading characteristics, or purpose in it; but he was afraid the Congregationalists had not been sufficiently trained to the idea of aggressive movement. He remembered Mr. John Hunt, one of their venerable fathers, who lived at Brixton-hill, being very enthusiastic in his younger days in favour of some extension of Congregational churches and chapels, and an extension of their principles. Mr. Hunt went to several of the leading ministers of that time, but most of them replied, "We had better build up our own church, and sweep before our own door; as we shall only weaken ourselves if we begin to try and multiply in that way." That opportunity was lost, and did not occur again, until Mr. Thomas Wilson individually, and through his own personal earnestness, began to build new chapels in London. (Hear, hear.) The Primitive Methodists and the Methodists utilised every bit of power they had for the extension of Christianity all around them; and when in those bodies a poor man was converted, he was immediately employed to do something, for the reason that when a man found he had something to do in connection with his church he would take a deeper interest in it, and would be less ready to go away from it. One of the advantages of the London Congregational Union was the awakening in the churches of the idea that they must not live for themselves, but that they must do something for the extension of pure spiritual Christianity, such as they trusted they held in their different churches; and if they had among them some of the spirit of Methodism, he believed they would not be so stationary as they were now. He was quite sure there was the same zeal for the extension of Congregationalism as there was a short time ago. When he was a boy he certainly felt more enthusiasm almost than he did now. He remembered his father trying to instil those principles into his mind; and if their churches were imbued with those principles, besides the love of liberty; if they were imbued with a desire for the salvation of souls, then the churches would be able to say to their members that there was work to do in regions all around them in bringing souls to Christ.

The Rev. W. Hope Davison observed that Congregationalists were more in the habit of casting undeserved reflections upon themselves than the members of any other churches were. Touching the aggressive work that had been done in London, he found that for the past fifty years they had on the average built one church in every three months, and supplied all the accustomed agencies in connection with it, such as schools, missions, &c. He feared the reflection that had been made on the pockets of their exhausted brethren was also ill deserved, considering the amount of actual spiritual Christian work that had been done in that time, for in the country he found that, during the past fifty years fifty-one additional chapels had been erected on the average in each of those years, or one a week. In 1829 they had 1,289 churches in England, 374 in Wales, 84 in Scotland, 28 in Ireland, and 11 in the British Isles: total, 1,786 places. At the present time the number was 2,132 churches, and 1,082 branch churches: total, 3,214 in England; 952 in Wales; 106 in Scotland; Ireland, 30; British Isles, 17; total, 4,319. Again, fifty years ago, they had 1,137 pastors, but now they had 2,718, besides providing in the meantime for filling vacancies. The pastors had increased at the rate of 31 per annum, so that during the half century the number of places of worship had increased by 2,533, while the number of pastors had increased by 1,545. He did not believe any Church in Christendom could show such a record.

The discussion was here prematurely brought to a close owing to the necessity for making arrangements for the evening meeting, and the proceedings terminated with the singing of the Doxology.

EVENING MEETING.

REV. JOSEPH COOK'S LECTURE.

In the evening the hall was densely packed to hear a lecture by the Rev. Joseph Cook, of America, on "Methods of Meeting Modern Unbelief." Mr. Henry Wright presided. The following gentlemen were present on the platform:—Mr. James Spicer, Mr. Albert Spicer, Rev. W. Cuthbertson, Rev. H. Batchelor, Rev. A. McMillan, Rev. D. M. Jones, Rev. J. H. Hollowell, Rev. E. White, Rev. John Nunn, Mr. Carvell Williams, Mr. T. Walker, Rev. E. J. Hartland, Rev. Andrew Mearns, &c.

The hymn, "Lord of the Living Harvest," was first sung. The Rev. Wm. Cuthbertson then offered prayer.

The Chairman, in introducing and welcoming Mr. Cook, said: We have met this evening to complete the half-yearly meeting of the London Congregational Union, which has for its object the union of all the churches, and by co-operation to accomplish what churches and individuals cannot do when acting alone. County Unions have existed all over the kingdom for many years, and have rendered important service to the cause of Christ; but this Union for London is only eight years old. During its short and eventful history it has done much good, and its plans and organisation are now complete, and the Union is ambitious of doing good on a much larger scale than heretofore. It has saved some churches from extinction; it has helped many who were weak, and it has established and helped several new churches in the suburbs; but it wants more sympathy and co-operation. We have thought we could not more effectually make its work known than by securing the help of our honoured friend, Rev. Joseph Cook, of Boston, U.S., whom I have the honour of introducing to you. I am somewhat familiar with the city from which he has come, and have several beloved friends among its chief citizens. When I travelled in the States with my friend Dr. Allon, and one who, like a faithful soldier, fell while bearing and trying to plant the standard of the cross in Central Africa, we received kindness and hospitality wherever we went, but kindness and hospitality were more conspicuous in Boston and New Haven than anywhere else. It is, therefore, an unspeakable pleasure to acknowledge our obligation to Boston in the honour we desire to render to one of her chief and most useful ministers or clergymen, and we are especially glad and grateful to you (addressing Mr. Cook) for so kindly identifying yourself with us and our work in this great city. (Applause.)

The Rev. Joseph Cook was received with loud applause on rising to deliver his lecture on "Methods of Meeting Modern Unbelief." It is difficult in a condensed report of the rev. gentleman's speech to give an adequate idea of the powerful effect he produced on the audience, as many of his most telling passages must necessarily be omitted. He took occasion to remark in the first place, in reference to the chairman's allusion to Boston, that he came from a city where the famous revolutionary tea party was once held, and he supposed this gathering might be described as a very cordial London tea-party. He reciprocated heartily, in the name of international courtesy, all that the chairman had said as to cities and nationalities. Christian Boston was never divided from really Christian England; and Plymouth Rock grew warm at the memories of the fires of Smithfield. There was no throbbing of the Christian life in the United States that did not claim ancestral lineage in the martyrs of England. In regard to the management of large towns, America no doubt would in time turn to England for advice, but would hardly take a leaf directly out of the history of London, inasmuch as the government of American citizens depended more on the multiplicity of party influences, which were so complex that the average American citizen did not understand them. It had been demonstrated, however, in the United States that the separation of Church and State had not ruined either. Disestablishment had proved that the separation of the Church from the State had not hindered the State from interfering with regard to education and in regard to some general affairs connected with religion; while it had proved also that the separation did not prevent the Church governing the State. There were in the United States many public questions turning on moral issues, such as when the conscience of the North held the nation up in its work during the Civil War; but the problem of the management of great cities would be a darker and more terrible one in the United States than in London; yet it was not one that at present gave them much feeling of despair, though before two centuries passed he believed they would have a London at the mouth of the Hudson. Mr. Gladstone—(cheers)—had expressed the opinion that neither nation preferred the institutions of the other, and to this proposition he (Mr. Cook) ventured to add that neither would do well to exchange its institutions for those of the other. The hope of civil liberty rested, in the British Empire, on the activity of an educated Christianity, as much as it did in the United States upon universal suffrage. The lecturer then turned to the more immediate subject of his address, and quoted the opinion of Mr. Cobden that the number of trained infidels among the working classes of England might be put into a drawing-room. The number of infidels in the United States might be put into a small berth on an Atlantic steamer. It was quite notorious that infidelity of the popular species in America produced very little literature that was worth reading. Mr. Theodore Parker did print something of the kind, but left no school in Boston; and Parker had less power in Boston now than he had ten years ago; and he had less power ten years ago than he had ten years before that. In running rapidly over some of the general considerations touching the immense theme of the "Methods of Meeting Modern Unbelief," he contended generally that there was no modern form of scepticism which might not be exposed by a fair use of its own concessions. (Hear, hear.) For instance, in the case of agnosticism, which he believed to be half chaff and half chaffing—(laughter)—when they approached its more serious representatives, they found that they claimed to be a sort of theists. After giving fifteen years' study to philosophical schemes, he was personally not disturbed by agnosticism, for he held it to be the next thing to the truth, but at the same time the most mischievous error, and the most alluring of all modern philosophical systems. He believed that in the wentieth century they would know a "little about God," and he believed, not that agnosticism, but that his own agnosticism ["my agnosticism," said the lecturer] would be the ultimate doctrine of science; and his own agnosticism would mean "the knowledge of a little about God, and enough for all practical purposes." One method of meeting modern infidelity was to insist upon distinctness of definitions, because rationalism declined to define its terms. Another way to meet it was to show how unsound schemes of thought would look in the third generation. He looked in vain for any volume containing infidel doctrines that had existed as long as 100 years. He did not want for his dying-pillow any book of Strauss, or Rénan, or Voltaire. Rationalistic speculations might wax and wane, but they would ultimately, out of the wrecks of philosophical schemes, come to reverence the Bible as the best philosophy. There was one other way of putting scientific schemes to test, and that was by prolonged experiment. The efficacy of prayer had been tested age after age, and had never once failed, but he would not like himself to try experiments with the doctrines of the Rationalists; and what he would not do for himself he would not recommend for others. There were one or two other special methods of meeting modern unbelief which were already well known on this side of the Atlantic. The first of these was the foundation of professorships in theological colleges on the "relation of Christianity to science." The subject would not be a novel one to the theological teachers among the audience, but he hoped some means would be found to establish such professorships, some of which existed already in the shape of lectureships renowned throughout the world for the product they had given, from time to time, to the nations towards the strengthening of Christian faith. In the United States they were resolved to meet the demands on their young men by equipping them in scientific armour. The study of the relation of science to Christianity was not a task out of proportion to human powers. They had in America already appointed a professorship for that purpose, in what they called "Mossy and mediæval Andover," and behind it they had put 50,000 dols. In America they had no infidel college or library worthy of the name, and they had not an infidel book that would be quoted fifty years hence. Chairs of this kind were springing up in other places in the Northern States, and discussion on the relations of Christianity to science were taking place. He did not magnify himself, but he magnified his glorious office of discussing the relations of Christianity and science. His firm belief was that if they had a dozen men in England, and a dozen men in the United States devoted to the same work, they would sap the foundations of rationalism on both sides of the Atlantic in one generation. But they could not expect pastors to make a speciality of that subject. To study that, together with the many other things which pastors had to acquire, was beyond the power of one man, and they must subdivide the work. As there was a demand for knowledge on those points, why not meet the demand of the hour by a measure for the hour? It was felt in America that the three years' studies required in the Theological College should be extended to a fourth year for some students who should pay special attention to those subjects. One reason why the Church was weak was, that it was "fed on guesses," and if they were not to continue that system they must prepare their students at all strategic points. Sceptics would not then be trained so well as the ministerial candidates, and the candidates, instead of being armed with bows and arrows, would have an armour equal, if not superior, to that possessed by the enemy. He was aware that in this country there were societies organised for promoting the study of Christian evidence. We had not outgrown Paley and Butler, but needed a readjustment of their arguments; and if any man wished to benefit the future, let him prepare a text book on Christian evidence which might be read, but could not be answered by the ordinary carping of even our brilliant periodical literature,—some of which was given to agnosticism, and some of which dipped into the edges of atheism. He would have various means employed in the churches to spiritualise all intellectual efforts; and he would have prayer brought into the lectureships, so that every youth might be taught to study on his knees, whether for four years, three years, or two months only, so that the humblest Christian soldier on his knees might be able to meet even the haughtiest atheistical officer on tiptoe. And now, as he was standing, as he had been told, in the presence of some of the most aggressive Christians in England—some of the men who knew best what it was to carry Christianity into the slums of a great municipality—he would rapidly tell a few of the measures he would have adopted by church members in the practical work of meeting modern unbelief. They must not let secularism outwork them in preaching to the poor. (Hear, hear.) He would have church members descend sometimes to address audiences in the open air. (Hear, hear.) Neither would he let the secularist alone address vast populations from week to week in the newspapers, without the other side shedding printers' ink overwhelmingly for the benefit of those who would not attend church. Such speaking and such writing must be brought

into action if they were to counteract secular tactics. He believed, however, there was no more infidelity now on the globe than in some past ages; but infidelity could now speak out as it could not do in the days of the Star Chamber. Coming to the heart of the subject, he would advise the practice of devotional meetings in churches, and "conversations on personal religion" between the Christians there present, and between the converted and those unconverted ones who were willing to remain after service. There was nothing that would make a dead man live like setting him to make a dead man live; and putting one Christian member at the work of awakening another would act amazingly on the former. The advantage of an invitation of that kind was that there was no discourtesy under those circumstances in speaking to such persons on the topic of personal religion. But when tracts were thrown in their face in the street they were not always in a reading mood. Any member who undertook the duty of conversation on personal religion would do so with proper preparation and a great deal of study of the Scriptures, so that he might be ready with apt Biblical passages for the occasion. The chief point was to ascertain the difficulty in which the inquirer found himself, and when any obstacle presented itself he advised recourse to united prayer, and in nine cases out of ten it would be found that that course would succeed in getting the inquirer to give the necessary information; but until they had professorships of the kind he had indicated, the Church would be scandalously incapacitated for its real work in modern times. He knew it might be said that many church members could not do the work of conversing on personal religion, but he suggested that the pastor should be present on such occasions to supplement their failings by his own efforts, so that in course of time members might have the opportunity of becoming skilled in that style of conversation so as to make a living church out of a dead church. Lastly, he would advise a visitation of all the degraded quarters of our great cities in the spirit of the Prince Consort when he was engaged in the philanthropic effort to alleviate the poor in regard to sanitary arrangements. In connection with this let them remember the work done by Thomas Chalmers among the poor in Edinburgh. What they wanted was district visitation;—Christian men and women to go about from house to house after our Lord's fashion. If they took Chalmers's scheme, and put behind it the vigour of Nonconformity, this problem which threatened the greatest difficulty to city government in the future, would begin to look soluble. In conclusion he reminded the audience that at the beginning of this century £250,000 were expended in all Christendom for missions, but now the expenditure reached about £1,250,000. At the beginning of the century there were 50 translations of the Scriptures, but now there were 226, and the Bibles in circulation were sufficient to supply one man in ten of the whole population of the globe. He had been told on competent authority that it was within the power of the Christian Church in all its branches to bring to the notice of every person on the face of the earth a copy of the Scriptures before the close of this century. Many of those now living would be out of the world at that time, but God would still be in it, and the plan on which He had been acting would undoubtedly continue to be the plan on which He would go forward.

The rev. lecturer was loudly applauded on resuming his seat.

The Rev. E. WHITE, in proposing a vote of thanks to Mr. Cook, said he hoped they were not going to take it for granted that there was a wider spread of scepticism than was really the case. A small number of infidels and agnostics could make a tremendous noise. (Hear, hear.) He believed that deep unbelief was not so widely diffused as was asserted, because no man who knew the personal history of the Lord Jesus Christ could, in his heart of hearts, believe that he was an impostor. Therefore, when Christ was preached, unentangled with any of the preliminary discussions about revelation and inspiration, there would be such an appeal to the intellects, consciences, and affections of men that would gain to the cause of religion all honest men who were worth gaining.

The Rev. J. R. THOMSON (Tunbridge Wells), seconded the vote of thanks, observing that they were especially indebted to Mr. Cook for his address, and most grateful to him for the courtesy and the kindness of tone and generosity of spirit in which he had been in the habit of conducting the controversies as the representative of Christian thinkers.

The resolution was carried by acclamation, and Mr. Cook briefly responded.

A collection was then made in aid of the funds of the Union; and the proceedings terminated in the usual way.

SINGING IN SUNDAY-SCHOOLS.—The Tonic Sol-fa College is to hold a meeting to discuss this subject on Saturday evening, the 13th inst., at the Young Men's Christian Association, 165, Aldersgate-street. Mr. C. E. Green, superintendent of the Victoria Docks Congregational Sunday-school, will open the discussion with a paper. The Rev. R. C. Billing, M.A., Rector of Spitalfields, will take the chair at seven p.m., and all persons interested in the subject, whether members of the college or not, are invited.

SUNDAY-SCHOOLS, PAST & FUTURE.

DURING the session of the Congregational Union at Birmingham a meeting was held in Soho Chapel, which was numerously attended, to hear addresses from the Rev. Dr. Bruce, of Huddersfield, and the Rev. J. A. Macfadyen, M.A., of Manchester, on Sunday-schools. F. Keep, Esq., presided, and introduced the subject with a suitable address. He was followed by

The Rev. Dr. BRUCE, who, in speaking on the subject of Sunday-schools of the past, said he was, in this matter, on an exact level with teachers and superintendents—a teacher among teachers, the historian, and the critic. The novelty and romance of Sunday-schools may have worn off, and they might not have the dew of their youth, but he thought they were never more flourishing, hopeful, or vigorous than now. In the average Sunday-school of to-day they had better buildings, better libraries, better class-rooms, better systems, better results, and, therefore, better teachers. He hoped they would allow him to criticise the past a little:—Some of their arrangements were a little arbitrary—it was the tyranny of the system, and there had been a lack of the more systematic teaching of the fundamental truths of the Gospel in such ways that it might remain in the memory and have some cohesion in it. Again, the Sunday-schools of the past have laboured under very great disadvantages. The teachers, many of them, were not the best prepared for their work; many of them had not the time; others of them had not the means of preparation; but I am thankful for the willingness, the heartiness, with which they threw themselves into the work of former days, when they had to go to work at six o'clock in the morning on Monday and work till eleven or twelve on Saturday. Those men and women went to Sunday-school, whereas now they leave off at twelve on Saturday, go and play at cricket or foot-ball, and cannot get up till ten or eleven o'clock on Sunday morning. And the buildings were not always really what was best adapted for a Sunday-school, most worthy of Jesus Christ and of His holy and cheerful religion. How often were those poor children huddled without classification or even class-rooms into a huge cellar beneath the chapel, cellars dark, dull, dismal, and in some cases even damp. They might have been very good places for preserving wine or wool, but certainly not places in which to teach the bright-eyed boys and girls that love the green fields and the blue heavens, how pleasant are the ways of wisdom and how the joy of the Lord may be their strength. Still, see the lesson that comes out of that—a most important lesson in the history of Sunday-schools. What immense good these schools have done in spite of these defects and disadvantages, teaching us this important lesson in Sunday-school work, in all religious work, as well as in political work, that it is persons more than places, and men and women more than methods and ways; warm hearts more than fine houses; the bird is more than the cage, the quality of the water more than the form of the fountain. In Sunday-school work the most important thing is that there should be in the mind and intellect the fuel of Christian truth, in the heart there should be the fire of Divine love, and in the soul the flame of Christian devotion and zeal. And with these I do not say we can dispense with buildings or adornments and apparatus, but you have the great essential of Sunday-school success. There is one sentence that has been brought forward from the life of Robert Raikes which is a very simple one, but it is an explanation of a great deal of his success and of the success of Sunday-schools during these hundred years. He says, "My heart is warm in the cause." The most successful Sunday-school teachers I have had in these twenty-six years have not always been the most educated, the most intellectual, or the best read; but they are those who have been the most warm-hearted; they have been the true, loving friends of the boys and girls. They did not need to go far afield for witnesses as to the value of Sunday-schools—to Adam Smith, the *Times* newspaper, or the *Saturday Review*. There is not a family in England but by their servants directly or indirectly, or in some other way directly or indirectly, are the better for what Sunday-schools have taught and done in these hundred years. They have improved England socially, morally, religiously, politically, and have greatly assisted the ministry of the Word, the circulation of the Word, the circulation of pure literature, and all those other Christian organisations which have been the glory of the end of the last century and the beginning of the present. And these Sunday-schools have given to England a solidity, a stability, a seriousness—amongst the working classes more especially—which have been the salvation of England from those extreme measures which have threatened with disaster, if not destruction, some of the European nations. Why is it that we have no Nihilism like Russia, no Socialism like Prussia, no Revolution like France, in England? It is because the conscience and mind of our working classes and middle classes are being enlightened with Christian truth when they are young; it teaches them to think for themselves, to act wisely, and not abuse their liberty into licentiousness. And it has been a most happy thing for England that at the end of the last century when France, driven to desperation by bad government in Church and State, took to revolution, that England instead took to quiet Christian reformation, and instead of erecting barricades and proclaiming fusillades, destroying thrones and churches and priests, took to opening Sunday-schools and building up churches. (Applause.) Then the past of Sunday schools has been a singular triumph, and therefore a remarkable testimony to the power of the voluntary principle. It is scarcely conceivable to any one who has not thought of the fact and realised it, that within one hundred years, and virtually within this present century, every Sunday-school in England, Scotland, Ireland, America, and the Colonies, has sprung up. All these beautiful buildings, some of them most expensive, some of them most commodious and costly—all have been built, with the exception of a few Church of England schools that have had a contribution for their secular purposes—all have been built by free-will offerings. And then the teachers themselves have all taught "without money and without price." They did not do so at first. I do not think that you, the teachers of the present day, are the successors of those teachers: you are the successors of the founders of the schools, but not of the teachers. The founders of the schools thought to do the work by proxy. I am glad it failed: it would have been the ruin of them. If that society that was founded to pay Sunday-school teachers had been carried on, it would have ruined Sunday-schools. The origin of these Sunday-schools is a singular testimony to individual lay effort and a strong testimony against the necessity of ecclesiastical or sacerdotal law. There is not written within the boards of this Bible, "Thou shalt have in connection with every church a Sunday-school," nor is there any rubric, or canon of any church that makes Sunday-schools a necessity. It was an idea born of God in the heart of Robert Raikes and his contemporaries. It did not come from a Church Congress or congregation; it was not taken even from the Bible by specific command; it was by direct revelation and inspiration of the Spirit of God. And I rejoice that, looking over the whole history of the past—these hundred years—and going back even to occasional efforts such as those of Cardinal Borromeo in the Roman Catholic Church, you find this remarkable fact in the history of Sunday-schools. They teach us this, that there is no monopoly of human goodness or of Divine grace confined to any particular class of men. You find it amongst Roman Catholics, Protestants, Churchmen, and Dissenters, clergy and laity, men and women, rich and poor. All classes, all churches have contributed to this glorious work, and yet, dear friends, how much still remains to be done! And if you do your duty during the next hundred years as your predecessors have done in the past, you will not only avert the ruin of England, but you will increase her power and her purity. Matthew Arnold professes to be the advocate of culture. He has stated that the higher classes are being materialised, the middle classes vulgarised (which is to him the worst of all, I have no doubt), and that the lower classes are being brutalised. Well, I do not think that that is true testimony. I think that whatever it may evince as to culture, it is not in sympathy with that "charity that hopeth all things." But there is sufficient materialism and vulgarity and sensualism not in this class or in that class—for comparisons are invidious—but amongst the English and Scotch and Irish people, to induce us, as lovers of our country, of our Saviour, and lovers of the boys and girls, the men and women, to do our utmost to root out those evils and correct them at the very core by making them, as far as we can by prayer and by teaching, "Children of God and inheritors of the kingdom of heaven." These Sunday-schools of the past have taught the ignorant; the Sunday-schools of the future will educate the educated. The Sunday-schools of the past have mainly been the teachers of the poor; but if England is to be saved, the Sunday-schools of the future must be the teachers of the poor and the rich. The Sunday-schools of the past have been mainly English, or British and American; the Sunday-schools of the future must be, at any rate, European, and henceforth must be all the world over. (Applause.)

The Rev. J. A. MACFADYEN, M.A., of Manchester, in commencing his address on the future of Sunday-schools, said that the period for day-schools on Sunday was past. The first Sunday-school was essentially a mission agency, and the Church had found no home agency so profitable as this. Was this mission era of Sunday-schools ended? Boldly they must answer, No. The school must say, in the words of Napoleon, "Conquest made me, and conquest must maintain me." After describing the vice, misery, and temptation of large towns, he said their hearts ought to be as deeply stirred as was the heart of Robert Raikes a hundred years ago. They ought to be more aggressive, not only in respect to the poor, but to the rich, as far as they could be influenced. "Is the poor man's neglected child," asked Sir Charles Reed, "more dangerous to society than the profligate son of the wealthy man?" If we are justified in lifting the latch of the poor man's cottage, why should we avoid the rich man's mansion? This we know, that it is not the will of our Father who is in heaven, that one of their little ones should perish. Here, then, is a field almost untried, a harvest as yet all but unreaped, warranting us in maintaining that the mission era of the Sunday-school has not yet been closed. (Applause.) Then, between these two extremes there lie our own children, the children of the Church, the children of deacons and elders and ministers, the children of the covenant, children of many prayers, entitled, therefore, to our first regard. How often their future disappoints us! Is it not too true of them too often that the nearer the church the farther from grace? Although children shall be "taught of God," if the Sunday-school teacher is not to supersede the parent, as assuredly he ought not, may he not co-operate with the parent? Sometimes the heart of the child will open to the stranger when timidity or familiarity keeps it shut against the parent. Sometimes the teacher may be charged with a proper word of reproof or encouragement or counsel or warning, which the father has not had. Sometimes the one may possess the key to open the lock that continues closed against the other. Sometimes the father is incompetent when the teacher is competent. There is a fallacy in the argument that home instruction is superior to every other. If it means that parents can teach their own children, where they are qualified to teach, better than they can teach the children of strangers, it is a mere truism; but if it means that every parent can teach better than every stranger, it is not true. In any case even here there is still scope for the mission Sunday-school. But it is equally plain that beyond and above the work of conversion the school has already enlarged its area of effort, and is destined to make that area still greater. Sunday-school teachers and managers do not often see the side of the picture which presents itself to the scholar. Not many months ago the Sunday-school of my own church became alarmed at finding that 500 of our scholars had dropped off during the past five years and left no trace of themselves either in church or school. I may say, in passing, that this was eventually, on inquiry, pretty well accounted for. This fact, however baldly stated at first, led us, as you may suppose, to deep searching of heart. Among other methods resorted to for the purpose of discovering where the leakage was the council called a meeting of teachers to discuss the question. One of our teachers thought he could help the discussion by inviting his own lads to send in papers on the subject. He proposed that they should discuss from the scholars' point of view this question, "Why do our scholars leave our schools in such large numbers after they have reached the age of sixteen?" Mr. Macfadyen then read a number of these replies, some of which were very caustic, and others intelligent and much to the purpose, but they illustrated, he said, the changed attitude of the scholars towards the teacher, and showed that the latter is now not only a missionary but a pastor. The Sunday-school might change its name, and might be called a Bible-school. It is the only school in which the Bible is the universal text-book. Even if all our children, therefore, were Christians, the study of the Bible would still make the Sunday-schools an imperative necessity. The school is a practical recognition on the part of the Church, that the strong language used in Scripture of itself is true: "The law of the Lord is perfect, converting the soul." It is by teaching as distinct from preaching—it is by teaching, by discussion, by disputation that this Book is most profitably to be studied. It is thus that men now-a-days are to be built up in their most holy faith. It is thus that truth will best overcome, that faith will best antagonise scepticism, and the sword of the Spirit will most completely conquer the enemies of Christ. We say this of grown-up people, we can say it with equal confidence of young men and maidens, and boys and girls. "Did you ever see," asks Dr. Hill, of New York, "a good leg of mutton from which a hungry man could get a satisfactory dinner, which would not admit of being boiled down to a soup that would refresh and strengthen a sickly child?" Now, if this be the nature of the Sunday-school in the future, surely no effort ought to be spared to make it efficient. Our American brethren, in my opinion, have the proper system, regarding the school as the church engaged in teaching the young. The annual expenses of the school are included in the annual budget of the church, and are provided for out of the church funds. It is the duty of the church officers to find the money; it is the duty of the school officers to spend it when it is found. This is more necessary because in the future the schools must have larger sums expended on them. The buildings, for instance, must be made more attractive

There is no reason why, in furnishing a school, everything should be pared down to the extreme of bareness and discomfort. Why should not every teacher have his separate class-room? It is as easy to prepare and to teach fifty scholars as to prepare and teach five. Why should not chairs and tables, which at present are only not unsightly because they have been so useful, be exchanged for something more attractive to the eye and better fitted to cultivate taste? Must the flowers of summer, conventionally banished from the pulpit, and barely tolerated in the buttonhole of the minister, be expelled as well from the teacher's desk? Should the building always be in the rear of the church or hidden under ground instead of occupying a position, "beautiful for situation," making it a joy of the whole neighbourhood? Might not the walls be covered by the likenesses of eminent men, photographs of Scripture localities, maps by which to trace the footsteps of Christ and His prophets and apostles? Ought there not to be some part of the building set apart during the week for the older scholars, provided with comfortable lounges and a cheery fire, so that they might be able, when they spoke of the Sunday-school, to combine associations of hours in which they enjoyed the sweetest rest after daily toil with those associations that cluster around the school when they think of bright hours of Sabbath rest? Unless prepared to inaugurate and carry through changes in such a direction as this, the Sunday-school may need to give place to other institutions:—Methods of this kind are desirable as tending to bring scholars to the school throughout the week. I do not mean simply that a teacher is to visit the scholars. On the contrary, I assume that all are agreed that the teacher should be as much as possible a visitor; that he cannot exercise his pastoral functions unless he knows something of the homes from which his children come and to which they return; that his grip will be all the stronger, if whilst he seizes them on the Sunday by his teaching, he can hold them (for then he will hold them without pinching) by visitation on the week-day. I assume, further, if teachers cannot do this, provision will be made for the doing of it by the visitors who offer themselves from the congregation. But I am pleading for much more than this if we are to increase the efficiency of the future school. For instance, the choir of the school will have its own night for practice. Every teacher of the elder classes will meet the scholars for literary and other purposes as often during the week as possible; and in addition, just as the church has its week-night services, a blessed Sabbath in mid-week, at which it cultivates habits of sociality, worship, praise, and prayer; so the school will have its week-night meeting, and will have its range of subjects as is proper for children, much more varied, and serving the same purpose. Such institutions as the Penny Bank and the Library will be opened that night, before or after the general meeting, thus relieving Sunday of much of the general work which is unnecessarily thrust into the hours that ought to be sacred to the teaching of Scripture. These, however, are only subordinate details compared with the necessity of a proper supply of proper teachers. It is not needful that our teachers should be all cultivated men, and though the time has come when the service of the children demands that the Church shall provide its best and most cultured members, its judges (if it have them), its advocates, its members of Parliament, its magistrates, its fellows of scientific societies—its leaders, in one word, for this work, it is not necessary, however, that all teachers should have graduated in some high fashion of this sort, but it is necessary that they should be men and women of intelligence. (I am drawing a distinction between intelligence and culture.) In other words, men and women who on one side are prepared to learn, and who, on the other side, are "apt to teach." There seems to me to be greater danger to the Sunday-school from unintelligent teachers than from any other cause. Teachers' preparation classes, I observe, have all but invariably come to grief. This must be reversed; there must be for our teachers more determined efforts at self-culture, a greater readiness to meddle with all knowledge when opportunities present themselves, a remorseless determination to throttle the difficulties that attend the study of the Bible, an eager availing themselves of the chances they may have of making themselves familiar with the methods by which the man who has the knowledge becomes skilful in the art of teaching. The day, I trust, is not far distant when teaching in the Sunday-school will come to be regarded as an honour conferred, not on the most forward, but on the most deserving; when every school will have its preparation class; when every locality will have its normal classes, when every church will have its examination committee, and every teacher something corresponding to a diploma. (Laughter.) We must lose ground if our children are compelled, as the Sunday comes round, to contrast the thorough and effective mental discipline of the day-school with the loose and inefficient intellectual work of the Sunday-school. (Hear, hear.) The speaker went on to remark that the supreme object of Sunday schools was to win the scholars to Christ and to develop their characters for Him. Though in Lancashire and Yorkshire, in particular, they could bring together an enormous number of children, it was complained that the spiritual result was small, and that their sanctuaries, which ought to be filled by those who had been in their Sunday-schools, were half empty. He feared the statement could, on the whole, be substantiated, and should base on it a plea to teachers for higher consecration of heart and life in this great work. No man could teach the truth of God who had not proved it, and he thought there ought to be no separation between the church and the school. The church and the school are the same: the Sunday-school ought to be the church studying and teaching and pressing home the Word of God. At present the school is regarded by the church as little more than a branch of philanthropic effort carried on by the church. Once a year the school comes to the church and asks for money; the church supplies the money with a little good advice, and the school may take it or reject it as it pleases. The school has taken no sufficient pains to convince the church that she is bone of the church's bone and flesh of the church's flesh; and the church has not given the school the warmth and support, the prayerfulness and the effort, which it deserves; she has not prayed for, she has not fostered, she has not loved the school as she might have done. Worst of all, both parties have so often been engaged in defining their respective positions that they have forgotten to look carefully at the interests of the young, the interests which certainly ought to have been the first concern with both. Nevertheless, the school must be welcomed by the church, and the school must be content to be taken up into the church, and made part of itself. The church must look out and set apart its ablest men for the work, must confide the work to its devoted and most experienced members, must open its purse-strings in the largest and most generous spirit, must devote its meetings to the consideration of the welfare of the young, must offer its prayers on their behalf with unanimity, with earnestness and importunity, must accept, as part of its doctrine, that early decision for Christ is both desirable and possible, and must regard such early consecration as the noblest victory it could achieve. Surely if England is ever to be in reality what it has long been in name, a Christian country—if the praise of Christ is ever to be heard in every home, and the name of Christ to be confessed by every tongue—if the policy of the nation is to be regulated abroad by Christian principle, and her Government to be carried on at home by Christian statesmanship, we must develop all the resources of her Sunday-schools. "England," as my old pastor, Dr. Raleigh, said, "holds many precious interests. She hath riches in her keeping more rare than the jewels of her nobles or the treasures of her merchants. Proudly she sits on the waters with the spoil of former days in her lap, and the light of the latter day already shines from her brow, guarding liberty with queenly care in its strongest asylum, and looking sedulously to the pathways that have been opened from her shores to every nation under heaven." Never was land so dowered, never was people so freighted, with responsibility. We do well to be careful of our country. Our guilt would far exceed our folly, if we were not careful. Our strength is not in natural forces, in armies and arsenals, in fleets and generals. "There is no king saved by the multitude of a host; a mighty man is not delivered by much strength." If moral power and religious faith die out in England, then the days of the glory of England are numbered. The fear of God is the strongest foundation-stone in the edifice of her national greatness, and where shall we find means to transform the elements of weakness into elements of strength better than by the Church in the school arresting the children in the name of Christ, and training them up for Him? (Loud applause.)

A vote of thanks to Dr. Bruce and Mr. Macfadyen was moved by the Rev. W. F. Callaway and seconded by the Rev. J. C. Gallaway, and unanimously adopted.

Death of the Rev. Samuel Coley.—The death of this distinguished and beloved Wesleyan minister took place on Saturday last, at Warwick, where he had resided since the Conference of the present year. Mr. Coley was only in his fifty-fifth year, but his health had been failing for some time, and many who have seen him within the last year or two on committees and elsewhere, must have anticipated that the end could not be far off. His ministry commenced in 1846, and from the very first commanded great attention and popularity. His sermons were neat, pointed, and finished in style, and abounded in apt illustrations and anecdotes, and were delivered with a remarkable simplicity and geniality of manner. They were marked also by a sobriety and maturity of thought while the preacher was still a youth, which secured confidence and respect. He was a staunch upholder of Methodist doctrine, and especially advocated with persistent earnestness, and often with much impressiveness, the Methodist doctrine of "Entire Holiness." He was a wide, diligent, and methodical reader, and in many respects was well fitted for the post of theological tutor at Headingley College, to which he was appointed in 1873. He held a place of his own in the Methodist body, and his distinct and engaging personality will be sadly and greatly missed.

THE HUMANITY OF CHRIST.

DR. KENNEDY'S MERCHANTS' LECTURE.

The Merchants' Lecture is being delivered this month by the Rev. Dr. Kennedy, of Stepney, and the first of the course, which was delivered on Tuesday morning at the Weigh-House Chapel, was devoted to a consideration of the doctrine of the Humanity of Christ. The discourse was based upon Matt. xvi. 13—17. Christ asked His disciples, said the lecturer, "whom do men say that I, the Son of Man, am?" The answer of some moderns would be, "What does it matter whom Thou art? Only live nobly, and we will follow Thee. Forget Thyself, and be remembered only by what Thou hast done." But the disciples could not return, and Christ would not accept, such an answer. Christ pressed His disciples further, and elicited an answer from Peter, which would have been perilous, indeed, had it not been true. The question of Christ's personality was a vital one from the beginning. They who consider it of no importance, take away from the primitive faith what was of its essence. Jesus is represented, in about eight places in the Gospels, describing Himself as "the Son of Man." But before the end of the first century, it became necessary to insist upon the true humanity of Christ. His humanity was denied before His divinity, and for the honour of the latter. Matter was essentially evil, said some in that age, and hence they denied the assumption of a material body by the Divine Being. The material form of Christ was, they held, a mere phantom. In other ways had the humanity of Christ been denied. The Godhead in Jesus Christ corresponded, according to some, to the soul in man. But if the true humanity of Christ, the possession of a true human soul by Him, be denied, said the lecturer, the whole story of His life, acts, sorrows, and tears, becomes a fable. His life is no longer an example—His death no longer a sacrifice. "The Word was made Flesh," wrote St. John, "and dwelt among us full of grace and truth." The whole after life of that Word was that of a man. His tears at the grave of Lazarus were those of a man. His sufferings at Calvary, and His prayers, were those of a man. If He truly prayed He was truly man. His infancy and gradual growth did not more prove His humanity than did His prayers. He was their brother still. But He was not an ordinary man. In Him the ideal type of humanity was present. That implied He was without sin. Sin did not belong to the essence of humanity. The description of Christ as "the Second Adam" might be termed a Pauline fancy, but it was nevertheless true that He was, as no other man ever was, whole and complete. Most men are mere fragments of humanity. To no other individual was the designation, "The Son of Man," applied in either the New or the Old Testament. It was applied to the whole race, and in a less special sense to Ezekiel, but the prophet was not singled out as pre-eminently "*The* Son of Man." It simply reduced Ezekiel to the same level as other mortals. Daniel, indeed, said that he saw "One like unto the Son of Man," but neither history nor Scripture suggested that that form was any other than that of the Messiah. Christ was, however, represented in the Gospels as saying and doing very extraordinary things, which were incompatible with His being a mere man. Illustrative passages having been quoted, Dr. Kennedy remarked that such representations pervade the Gospels, and are of their very essence. Was there any key to the interpretation of the prerogatives claimed by Christ? It was impossible to believe that He was only a singularly pure, wise, and self-educated Rabbi. Nor was the hypothesis sufficient, if they added to it the idea of prophetic inspiration. It might make Him as wise as Solomon, and as sublime as Isaiah, but it would not account for His claims, or justify His representation of Himself. A clergyman who had recently left the Church of England had stated that he had not left to become a mere theist, that he believed that God had specially revealed Himself through Jesus Christ, and that he regarded Christ as the head and representative of mankind. Mr. Stopford Brooke could no longer believe in miracles, yet he believed in the one miracle of God's revelation of Himself in Christ, not in a high degree merely, but in a special manner. Mr. Brooke had not, he presumed, become an Arian. But if Mr. Brooke rejected the Divinity of Christ, how could he regard Him as Head and Ruler of mankind? Both Mr. Brooke and Dr. Martineau acknowledged that there was a mystery in Christ which separated Him from all other men. Dr. Martineau, in one of his most recent works, had said that God, once in time, chose a human soul to express the Divine perfection and holiness. But there was more than sinlessness to account for in Jesus. Were He sinless as a seraph it would not give Him His right to rule mankind. The Gospel story of His incarnate birth was the key to the fact that He was singled out as the head of the human race, as the second Adam. He was not only *a* son of God, but *the* Son of the living God. That was the confession of Peter. They might interpret Christ in whatever way they pleased, but they would not get rid of mystery. The great mystery of God in human flesh would alone account for all the marvellous facts of the life and death of the Jesus of the Gospels.

CITY CONGREGATIONALISM.

In this co-operative age one is never surprised at the formation of some fresh organisation, whether political, social, or ecclesiastical. One of the latest, the "City Union of Congregational Churches" represent an effort to combine the scattered forces of religious life among Independents in the heart of London, where it is becoming increasingly difficult to hold an inch of ground which is not devoted to the worship of "the mighty dollar." The Union includes, I believe, seven churches, and its first annual meetings were held on Thursday in the City Temple. Dr. Parker's usual mid-day discourse, which was regarded as forming part of the proceedings, was based on Matt. ix. 14—19. Jesus Christ, he said, was always pestered by little questions. It was very seldom, if ever, that a great question was propounded to Him. Why eat with publicans and sinners? Why eat with unwashed hands? Why heal on the Sabbath day? Why not fast more? The persons who put the inquiry in the text were honest men. They were the disciples of John who put the question, "Why do we and the Pharisees fast oft, but Thy disciples fast not?" These people represented those persons who had only got so far as the gospel of abstention. But the purpose of Jesus Christ was to lead us away from the negative gospel and virtue of abstention into the glorious Gospel of ample and life-long liberty. If the disciples of John put a little question, Jesus gave a great reply. The children of the bride-chamber could not mourn whilst the bride-groom was with them. Having shown the significance of this reply, and of the after words of our Lord, Dr. Parker closed with a reference to the Presbyterian ministers who are now being proceeded against in Scotland for heresy, and called attention to the fact that they were bound by the confessions to which they had subscribed. The terrific storm which raged during the morning rendered the attendance less than usual.

The afternoon conference of Christian workers, which commenced at four o'clock, was presided over by Mr. Furlong, a deacon of the New Tabernacle in Old-street, and was attended by about 150 persons. After a few introductory remarks from the chairman, a paper was read by the Rev. G. Bainton on "Work for Christ in the city that cannot be done by isolated churches, but may be attempted by the Union." There was, he said, a tendency in the Congregational churches of the city to run into strata. The wealthy churches were thus tempted to ignore their weak, struggling neighbours. They had met, not as a company of scholars or of artists, but as the united children of an Almighty God. Their organisation should be of the most unpretentious nature, seeing the tendency that had already arisen in Congregationalism to excessive centralisation and officialism. The churches had first to give expression to the reality of their brotherhood in Christ Jesus. United prayer meetings, and conferences of Sabbath-school teachers, visitors to the sick, leaders of choirs, and others, would tend to draw them together. An occasional interchange of pulpits would also develop confidence in the reality of their fellowship. All this might be accomplished without any interference with the right of private judgment. United action could alone prove effectual in the presence of the unbelief which so extensively prevailed. A series of united evangelistic services might, too, be held. Public meetings, or popular lectures on Congregationalism might likewise be included in their programme. Special united gatherings of Sunday-school children might again be held. What would follow that day of prayer they knew not, but they could do something to set the leaven working which might leaven the whole mass. This paper was followed by one entitled, "How may the churches best provoke one another to more love and good works?" the reader of it being the Rev. C. F. Williams, of Hoxton. There was, he said, some incongruity in the expression "provoking to good works." Provocation of another kind had been lifted among them into a fine art. But their rivalry should not be that of the market-place, but that of the Cross. The mechanism of their union should be the least prominent part. Combined testimony for the truth in Christ Jesus would be only influential as they exhibited their principles in their life. Greater liberality on the part of Church members, and greater sympathy with one another, were needed. Their rebound, too, from sacerdotalism had led them to the verge of irreverence in public worship. Again, in Christian work the maturity and robust strength of the elders were as much wanted as the zeal of the young. Prayer-meetings in private house, and other means of Evangelisation, should be multiplied. Finally, it should be remembered that each Church was just what its members made it.

At the close of Mr. Williams' paper the Chairman invited discussion, and the Conference was addressed by various gentlemen, most of whom seemed to think it a good opportunity for airing crotchets and riding

hobbies. One speaker declared that no preaching would be of use which was not loud and vehement. Another gentleman drew a very gloomy picture of the state of religion in the City, and said that he should not be content until every soul went away from church or chapel feeling that it had met God. A third speaker said nothing would evangelise the masses but preaching the doctrine of eternal predestination. This was denounced as antediluvian by the next speaker, who maintained that teetotalism should be the burden of every sermon. The Rev. J. Morgan thought that they might unite in evangelistic work by hiring hall and rooms in which to carry it on. The Rev. J. Belsher remarked that the Gospel had not been preached in its purity in London for anything like 1,000 years as a previous speaker had said. Nevertheless there was not a part of the world in which light and knowledge prevailed which was not indebted to London. The Rev. G. M. Murphy thought that they might make too much of the bogey of infidelity. If the working men did not like Christianity, they liked infidelity less. It was a mistake, too, to think that the working classes could be bribed by teas. If they were talked to sensibly, and had good singing given them, they would not be unwilling to listen. Dr. Parker also, in compliance with calls for him, also addressed the Conference. The City of London, he said, had no reason to be ashamed of its congregationalism. Every man must work in his own way and speak the language that he knew best. They were, however, one in heart, and one in fraternal hope. There was not, he was glad to add, a city Congregational minister who was not a member of the Union.

After a few words from the readers of the papers, in reply to the observations which had been made, the Conference was brought to a close, and the friends adjourned to the lecture-hall below the Temple, where tea was provided. Tea over, the Rev. W. J. Evans, of Falcon-square Chapel, delivered a brief but lively address, and a vote of thanks was, on the motion of the Rev. A. Sandison, accorded to Dr. Parker for use of the City Temple. A united communion service was subsequently held, the Rev. J. Morgan, of Whitfield Tabernacle, presiding. The collection at the morning sermon was on behalf of the "Church Aid Society," and the sacramental offering was given to "The Widows' Fund."

EPITOME OF NEWS.

DOMESTIC.

THE Duke of Connaught visited Woolwich on Saturday, and laid the corner-stone of a temperance tavern about to be erected near the Arsenal by the Woolwich and Plumstead Coffee Taverns Company.

Mr. Gladstone has accepted the presidency of the Leeds Liberal Club, on the understanding that the "post is absolutely an honorary one." He also wishes it to be understood that "the case is quite exceptional."

Lord Beaconsfield has expressed his regret at being unable to accept an invitation to attend the anniversary dinner of the Portsmouth Working Men's Conservative Club, which is to be held at Southsea on November 18.

The Earl of Malmesbury was married to Miss Hamilton, daughter of the late Mr. John Hamilton, of Fyne Court, Somerset, at St. Mary's Church, Marylebone, on Monday. A small party of relatives were present at the ceremony. The bride is twenty-four and the bridegroom is in his seventy-fourth year.

The Baroness Burdett-Coutts was on Monday presented with the freedom of the Haberdashers' Company. In acknowledging the honour, her Ladyship said that this company must be aware how vast a number of women, and of men too, following the numerous avocations to be found in the great Metropolis, were working in unknown spheres contributing to the honour, glory, and safety of our country. She hoped that she did not arrogate too much in tendering the thanks of those who followed the steps of Clarkson, Raikes, and Howard. Especially as the president of the Ladies' Committee for the Prevention of Cruelty to Animals, she thanked the Court for this recognition of service.

On Tuesday Mr. Alderman McArthur, M.P., the Lord Mayor-elect, was presented by the Recorder to the Lord Chancellor, who expressed] Her Majesty's approval of the choice of a Chief Magistrate which had been made by the citizens of London. His lordship afterwards received the judges and Queen's counsel, and proceeded to Westminister Hall, where the courts were opened in the usual form.

Mr. Watkin Williams, M.P., Q.C., will succeed his father-in-law, Lord Justice Lush, as one of the judges of the Queen's Bench Division. He has long enjoyed a leading practice at the Bar, especially in important mercantile cases. The seat for Carnarvonshire will thus become vacant. Though it was hotly contested at the general election, it is thought that, on this occasion, a Liberal will be returned unopposed.

The diplomatic representatives of Italy, France, Russia, and Austria have recently visited Earl Granville at Walmer Castle.

The nominations for Lord Rectorship of Edinburgh University were made on Saturday at a meeting of the students. The names of Lord Rosebery, Sir Robert Christison, Mr. Bradlaugh, and Mr. Parnell were proposed. On a division four voted for Mr. Bradlaugh, three for Mr. Parnell, and a majority for Sir Robert Christison as against Lord Rosebery. A poll was demanded, and the election was fixed for Saturday next.

The Archbishop of York has been ordered to leave England for the winter, and goes to Biarritz in a few days.

The average price of wheat last week was 43s. 7d. per quarter, which was 6s. 9d. per quarter cheaper than the average during the corresponding week for the preceding year, or about 4s. 2d. cheaper than the average prices during the corresponding weeks of the preceding four years.

A congratulatory address was presented on Friday by the Manchester Chamber of Commerce to Sir Thomas Bazley, late M.P. for Manchester for a period of nearly fifty years, and a member of the Board of Directors of the Chamber, on his retirement from connection with that body. In his reply Sir Thomas Bazley gave a sketch of the work of the Chamber in the period during which he was actively associated with it. Mr. John Slagg, M.P., Mr. Alderman Bennett, and Mr. Hugh Mason, M.P., expressed their admiration of Sir Thomas's services and character, and their hearty concurrence in the language of the address.

The Bishop of Manchester, replying to a correspondent, condemns the expenses in connection with funerals as wasteful and extravagant, and says that an improvement in this respect will come about as soon as people bring their common-sense to bear upon the consideration of the matter.

The Bishop of Liverpool, speaking at a bazaar at Wavertree on Friday night, vigorously denounced the custom of raffles, as encouraging gambling, and hoped the time would speedily come when bazaars would be unnecessary, Christian people spontaneously subscribing the money which they knew was wanted in connection with their places of worship.

At a Liberal meeting held at Hinckley a letter was read from Mr. S. Morley, M.P., in which the hon. gentleman remarked, "You may depend upon it legislation is in preparation which will tend to the removal of discontent and the welding together of all classes."

Sir Bartle Frere has accepted an invitation to a banquet of welcome and congratulation on his return from South Africa, which is to be given to him by his friends in Willis's Rooms on Saturday evening next, the 6th inst. The banquet is of a purely personal and social character, and devoid of any political significance. Sir Bartle Frere does not intend, it is stated, to be drawn into any discussion as to his course in directing South African affairs, but is determined to leave the vindication of his policy to events.

Among the proofs that trade is improving (says the *Pall Mall Gazette*) and that the condition of our working population is being bettered, may be placed the quarterly return as to pauperism issued on Saturday. That shows for the quarter ended at Michaelmas a decrease of 9,237, or 1.3 per cent., in the number of paupers in receipt of relief as compared with the corresponding period of last year, although as compared with 1879 there is an increase of 41,242, or 6.2 per cent. In the three manufacturing divisions—the North Midland, the North West, and the York—the decrease as compared with 1879 is 10,502, or about 5½ per cent., and in the Northern division there is a diminution of 3,469, or nearly 9 per cent. The masses engaged in our mines and factories thus appear better able to maintain themselves than they were a year ago. Among our agricultural population, however, pauperism, instead of diminishing, is slightly increasing.

On Monday, the magisterial inquiry into the charge of manslaughter preferred against Mr. Desvignes and his stoker, for running down a small boat on the Thames, at Shepperton, by which four lives were lost, was concluded before the Hampton magistrates. The charge against the stoker was dismissed, but Mr. Desvignes was committed for trial and admitted to bail. The Chairman said he thought the City Conservancy of the Thames were as much morally bound to protect human beings as fishes.

The Liberals of the City of London gained 338 votes in the recent revision.

Joseph Waller, a labourer, who is in custody upon the charge of murdering a gamekeeper and his wife, named Ellis, at St. Paul Cray-common, near Chiselhurst, on Saturday night, was on Monday brought before the magistrates at Bromley and remanded.

Sir George Bowyer having written to Mr. Gladstone asking him to terminate the present uncertainty regarding the views of the Government affecting the land in England, the Prime Minister has replied as follows:—"I thank you sincerely for your free speech, but I am not able to agree with you. For many long years I have been struck with the fact that the English occupier has raised no inferences in his own favour from the case of Ireland. I do not believe he is so unreasonable as to do it at the present juncture, when all the Irish facts are so peculiar and distinct. Yours is the first intimation that has reached me of this kind. Neither can I agree as to the Disturbance Bill, the rejection of which has done so much harm; but having had my say in public on this question, I will not now reopen it."

The *Birmingham Daily Globe*, a Conservative evening newspaper, announced on Saturday that its issue on that day was its "last issue for some time to come." The reason assigned was that "the losses have been so great that they cannot be continued."

The gales and floods of last week were severe and destructive almost without precedent. There was a continuous downpour of rain in some parts of the country for more than forty-eight hours, and many parts of the midland districts were like extensive lakes, owing to the overflow of rivers. Roots and crops were washed out of the ground, cattle and sheep were drowned, and in the towns the water flooded dwellings, stopped factories, and threw large numbers of people out of employment. The storms seem to have been general, and to have been as fatal at sea as on land—the record of shipwrecks all along the coast being very heavy. At Lincoln and Bedford it has been decided to take measures for the prevention of floods. In the former town £100,000 is to be spent to keep in the River Soar, and make the banks safe. Since Saturday the weather has been dry, cold and frosty, but the American cable predicts another severe storm.

FOREIGN.

The French Chambers meet on the 9th inst.

The expulsion of the Romish Orders, in accordance with the March decrees, is being vigorously carried out in various parts of France. At Perpignan and Marseilles the police had to force the doors of the Capuchin establishments, and several Legitimists who resisted the police were arrested.

The French Government have resolved to institute proceedings against Colonel Charette for having in a speech at a Legitimist banquet made use of language calculated to excite to civil war.

The Belgian Liberals have gained a seat in the Senate by the election at Ghent of M. de Kerckhove. The seat was formerly held by a member of the Clerical party. The Chambers will be opened on the 8th, with a speech from the Throne, in which the measures which the Government will propose to the Chambers will be enumerated. The debates on the address are expected to be the stormiest which ever took place in the Belgian Chambers. The tendency of the Liberal party now in power is toward the complete separation of Church and State. The revelations with regard to the means of pressure used by the clergy which are being made before the School Inquiry Commission are producing a deep impression even among the poorer classes of the population.

The Federal Council of the German Empire has, on the motion of Prussia and Hamburg, withdrawn permission to persons dangerous to the public safety to reside in Hamburg, Altona, Wansbeck, Pinneberg, Lauenberg, and their immediate vicinity.

It seems from Baron Haymerle's explanations to the Hungarian Delegations Committee that Austria joined in the naval demonstrations in order to prevent other demonstrations on more dangerous ground. She would regard the purpose of the combined fleets as fulfilled even if Montenegro were to renounce Dulcigno.

The Swiss nation has, by a *plébiscite*, rejected the proposed revision of the Federa-Constitution by a majority of two-thirds.

It is announced from St. Petersburg that during his stay at Livadia General Loris Melikoff obtained the sanction of the Emperor to the principle of several administrative reforms, and it is stated that on his return to St. Petersburg the revision of the Press Laws will be taken into consideration. The rumours lately circulated respecting alleged dissension between him and the Council of Ministers are declared to be wholly unfounded. A petition has been addressed by the students of the Russian universities to the Minister of the Interior, who is, it is stated, now engaged in preparing various concessions in their favour.

M. Coumoundouros, the new Greek Premier, interviewed on Saturday by a *Daily News* correspondent, expressed himself as follows:—"Greece has but one course to pursue. It is the course which will conduct her into her natural rank and position in the East. At this moment there are fifty thousand soldiers. There remain just as many more yet to be mobilized with the Reserves. As the means to do this are wanting, the Government reckons to keep sixty thousand men permanently in the army, while the rest will only be summoned for drill." "It is impossible," he further remarked, "that we should have the means to support the cost of the crisis which Greece is now going through beyond February without ruin and shame. Defeats in the field are preferable to the agony and excitement which are incessantly destroying the strength of the country."

The United States Government have been advised by telegrams from the American Ministers to Chili and Peru that the Conference between those Powers, which had been held under the mediation of the United States, has closed without result.

There has been a violent outbreak against the Chinese at Denver, in Colorado. They were beaten and mutilated by the mob, their houses were gutted, and it is reported that some lives were lost. The riot seems to have been caused by the forged letter of General Garfield, purporting to favour Chinese labour.

The *Standard's* correspondent at Teheran telegraphs news of what he thinks "looks like a complete collapse of the Kurdish rebellion." The forces besieging Urumiah have been utterly defeated by the garrison and those of Taimur Pasha, and the Kurdish forces on the other side of the lake have surrendered to the pasha commanding the Tabree troops. The special correspondent of the *Daily News* at Meshed also telegraphs that it is generally believed the Kurd rising in Persia will be of short duration, and that it is merely a marauding inroad.

General Garibaldi arrived at Milan on Monday afternoon, and had a most enthusiastic reception. The city was decked with flags, and at least 200,000 thousand persons assembled to welcome the General. The crowd took the horses out of the carriage, in which the General was lying full length, and drew him to the Hotel de Ville. Flowers were thrown in showers from windows and balconies as the General passed, and at the Hotel de Ville he was received by the members of fifty masonic lodges and by the Syndic. As Garibaldi was unable to go to the balcony himself in response to the calls of the crowd assembled, Major Canzio appeared in his stead, and thanked the Milanese for their enthusiastic welcome.

MISCELLANEOUS.

THE GERMAN REED ENTERTAINMENT.—For a couple of hours of real relaxation and merriment, we know no better place than the well-known St. George's Hall, Langham-place, to which Mr. and Mrs. German Reed have for many years given celebrity. Their new season has commenced with a new programme, comprising two graceful operettas and a fresh extravaganza by Mr. Corney Grain, "The Turquoise Ring," a fatal trinket that provokes jealousy and suspicion, has the merit of being simple and lively, the incidents being connected with the sojourn, in a villa at Nice, of Sir Timothy Turtle and his sentimental lady, who are represented with much humour by Mr. Alfred Reed and Miss Hudspeth. The ring is a trouble to all into whose hands it falls, and the occasion of many scenes, but finally, of course, events come right to the advantage of Jacques and Pauline (Mr. Alfred Bishop and Miss Brandon), who, in the course of the action, sing two charming duets. Indeed, the entire music, by Mr. Lionel Benson, is bright and melodious, and the lively piece is much appreciated by crowded audiences. A not less notable incident at St. George's Hall is Mr. Corney Grain's new musical sketch, "The Haunted Room"—difficult to describe, but easy to enjoy. By the aid of recitation, pianoforte, and comic song, the author describes his curious night's experiences in the oak bed-chamber of a secluded baronial mansion. This, in Mr. Grain's hands, is a suggestive theme, which gives full play to his humorous powers and musical versatility, and has an excellent purpose as a foundation. The idea is well sustained and effectively carried out. The other operetta which follows is "A Flying Visit," abounding in grotesque situations, lively dialogue, and musical illustrations. These three dramatic trifles occupy, as we have said, only a couple of hours, and no one, however cynically disposed, could find aught in them to object to.

THE LATE REV. JOHN RODGERS.—On Friday afternoon a large concourse of people attended the funeral of the late vice-chairman of the London School Board. The Church service was in St. Thomas's, Charterhouse, the Rev. J. G. C. Fussell, Her Majesty's Inspector of Schools in the Finsbury division, officiating. Many of his old colleagues in the early days of the School Board were present, among them being Sir E. H. Currie, the Rev. Benjamin Waugh, the Rev. Evan Daniel, Mr. J. A. Picton, Sir John Bennett, and the Hon. George Brodrick; while of the present members of the Board, Sir Charles Reed, Mr. Freeman, Mr. Stiff, Mrs. Westlake, Miss Richardson, Miss Simcox, Colonel Prendergast, Captain Berkeley, the Rev. Mark Wilks, Mr. Spicer, Mr. Kemp-Welch, Dr. Gladstone, the Rev. J Diggle, the Rev. Mr. Pearson, the Rev. Dr. Wainwright, Mr. Hawkins, Mr. White, the Rev. Mr. Morse, Mr. Fitch, Her Majesty's Inspector; Mr. Croad, the Secretary; and Mr. Ricks and Mr. Williams, the Board's Inspectors, were also present. The oak coffin was covered with wreaths of flowers. From the borders of Clerkenwell to the Kensal-green Cemetery the crowd followed the funeral procession, and on the ground Sir Charles Reed and Mr. Freeman acted as pall-bearers, the procession having to pass through a large gathering of School Board Teachers. The service at the grave had scarcely commenced when a blinding shower of sleet and rain came on, which quickly

drenched the spectators. The coffin, which bore wreaths of white flowers, was inscribed "John Rodgers, M.A., died 25th October, 1880, aged 58 years." Inflammation of the lungs was the immediate cause of Mr. Rodgers's death, but there is little doubt that he lessened very greatly his powers by overwork. On Sunday morning Mr. J. A. Picton, M.A., preached a funeral discourse in connexion with the sad event, to a crowded congregation at the Congregational Church, Holloway, of which the Rev. Mark Wilks is the minister.

HIGHER EDUCATION IN WALES.—The Royal Commission for inquiring into higher and intermediate education in Wales met on Thursday at Bangor, Lord Aberdare presiding. The sitting, which extended over two days, was chiefly occupied with the evidence of the Dean of Bangor, who expressed himself adverse to the endowment of Aberystwith College, which was little better than a high-class grammar school. He held that it would be preferable to offer greater facilities for intermediate education, and that in lieu of State aid to Aberystwith it would be better if about £5,000 were given annually in scholarships at grammar schools. Provision for maintaining deserving but poor Welsh boys at college might be secured by abolishing some of the fellowships and a better administration of the Meyrick fund. Nonconformists had ground for complaint that Lampeter enjoyed an exclusive right in Wales to grant degrees, but he thought the grievance might be removed by forming an undenominational examination board, invested with power to grant degrees in arts.—The Rev. Daniel Rowlands, principal of Bangor Normal College, was examined as to the operations of the institution, which supplies matters to most of the elementary schools in the Principality. He held that the existing grammar schools should be widened in their basis, and that the representation of their governing bodies should be less sectarian; and that an endowed girls' school should be formed at Menai-bridge. The Aberystwith College should have the privilege of granting degrees, and the charters of St. David's, Lampeter, might well be extended to embrace Aberystwith, which, unfortunately, was inaccessible to a large part of Wales. Other colleges would eventually have to be founded, and these might be affiliated to the Victoria University at Manchester, as many Welshmen would prefer graduating there in preference to a college which was purely Welsh.

A SHOCKING BALLOON ACCIDENT occurred in Paris on Sunday. A young man named Navarre ascended from Courbevoie in a balloon, to which was attached a trapeze in lieu of a car. He was advised to have himself tied on, but declared that, being an acrobat, he could perform without danger, and, holding the trapeze by one hand, he saluted the crowd on starting. On reaching, however, about 300ft. he seized the bar with both hands and appeared motionless, his head leaning on one shoulder. The balloon continued to rise, Navarre not showing the slightest movement until at the height of about 1,800ft. he lost hold and fell. His body was fearfully mangled by striking the ground, but it is supposed that he was already dead before touching it. The balloon sailed over Paris, approached the ground near the Place St. Michael, and burst about the height of 500ft. Nobody was hurt by the *débris*, but a newsvendor, with his kiosque, narrowly escaped being overwhelmed.

It appears that the performances of the Ober-Ammergau Passion Play this autumn yielded 250,000 marks (about £12,500.) Of this sum 130,000 marks would defray expenses and be devoted to certain communal purposes, and the rest divided among the players (several hundred in number) according to their class of merit—ten in all. Mayer, who had the chief part, got 1,000 marks, not a very extravagant stipend for thirty-nine representations.

We understand that the directors of the National Thrift Building Society have decided to offer three prizes of £20, £10, and £5 for the best essays on the subject of National Thrift. The competition is restricted to young persons of either sex whose age does not exceed twenty years. Copies of the printed conditions may be obtained on application to the Secretary, Mr. J. U. Spence, 33, New Bridge-street, Blackfriars, London, E.C.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN CONSUMPTION.—Dr. Sinclair Coghill, Physician to the Royal National Hospital for Consumption and Diseases of the Chest, Ventnor, writes:—"For many years I have, in private practice, exclusively prescribed the Cod Liver Oil of Dr. de Jongh, from a large and intimate experience of its superiority as a remedial agent in appropriate cases to other Cod Liver Oils ignorantly lauded on account of their comparative tastelessness and lightness of colour. More recently I have had, in the Royal National Hospital for Consumption here, an opportunity of instituting a more extensive and systematic comparison, and I have convinced myself that in Tubercular and the various forms of Strumous Disease, Dr. de Jongh's Light Brown Cod Liver Oil possesses greater therapeutic efficacy than any other Cod Liver Oil with which I am acquainted. It was especially noted, in a large number of cases in which the patients protested they had never been able to retain or digest other Cod Liver Oil, that Dr. de Jongh's Oil was not only tolerated, but taken readily, and with marked benefit. Dr. de Jongh's Oil is now the only Cod Liver Oil used in the Royal National Hospital for Consumption and Diseases of the Chest." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; by all chemists. Sole Consignees, Ansar, Harford and Co., 77, Strand, London.

GLEANINGS.

"Why dinna ye get married, Jock?" inquired the beadle's wife of the parish simpleton. "They say I'm daft," was the reply, "but I'm no sae daft as that."

It has been averred that a lady with a diamond ring will scratch her nose, in a given period, four times as often as any other woman.

A LADY was asked by her friends if she really intended to marry Mr. Jilly, who was a good kind of man, but very singular. "Well," replied the lady, "if he is very much unlike other men, he is more likely to make a good husband."

"Can you tell me the way to the Caledonian Asylum?" asked a Scotsman in Fleet-street, London, the other day. "You're in it now," was the reply. "What do you mean?" said the Scot. "I mean," retorted the Cockney, "that London is the Caledonian's Asylum." The Scot collapsed.

At a late military dinner one of the visitors proposed a toast—"May the man who has lost one eye in the service of his country never see distress with the other!" But the person whose duty it was to read the toast, by omitting the word "distress," completely changed the sentiment, and caused much merriment by the blunder.

An English writer, says the *Cincinnati Enquirer*, wishes to improve the gipsies There are only two means for improving them. First, keep them from stealing your horse. Second, keep them from selling it back to you.

CONFUSION OF METAPHORS.—It was a Kansas politician who said of his party "that they were prepared to burn their ships, and with every sail unfurled steer boldly out into the ocean of freedom." Mixed and magnificent as this imagery is, it does not approach that of the Austrian Minister of Justice who, in 1848, declared at Vienna, that "the chariot of the Revolution was rolling around and gnashing its teeth as it rolled!"

VAGARIES OF FASHION.—As if the chief portions of the wearing apparel were not costly enough to please the most extravagant fancy, some mischievous fashion-spirit has decreed that parasols for dress occasions shall be made with gilded ribs and handles. Sixteen ribs and divisions are used. The materials with which they are covered are of the richest description, trimmed with the costliest lace. Another new invention is what is called "The Ladies' Blushing Bonnet," to the side ribbons of which—those usually tied under the fair wearer's chin—are attached two tiny but powerful steel springs, ending in round pads, which are brought to bear upon the temporal arteries by the action of bowing the head, one exquisitely appropriate to modest embarrassment, and by artificially forcing blood into the cheeks, cause them to be suffused with "the crimson hue of shame" at a moment's notice. Coloured diamonds, set side by side with perfect white ones, are now in fashion for the costilier forms of jewellery.

A BELFRY STORY.—An old vicar of our acquaintance, with much temerity, on one occasion ascended to the belfry, and, the floor giving way under his weight, he was luckily caught under each arm by a joist, and there hung, his legs dangling downwards through the boards, utterly unable to extricate himself. Fortunately he was a great snuff-taker; and, like Napoleon, carried the fragrant mixture loose in his waistcoat pocket. Thus he was able to solace himself from time to time with a pinch, until the clerk accidentally entered the church, and was astounded, on looking up, to find his master suspended, another Mahomet, between heaven and earth. He speedily released the parson, and, thanks to his *insouciance*, that worthy was none the worse for the incident. A similar story is told of an old clergyman going to preach at an unrestored church in Lincolnshire, some thirty years ago. He entered the great well-like pulpit, and then disappeared. At length, as anxiety became general, the clerk drew nigh, opened the pulpit door, and, on looking in, found that the floor had given way, doubtless owing to the body of divinity which the clergyman had brought in with him. He, too, had slipped through, but was caught by a beam, and thus upheld, though rendered invisible to the congregation. The clerk helped him off his undignified position, and addressed him, with a smile, in the vernacular—"Be thou hurt? We'll have a new floor put in agin thou comes to preach to us next time!"—*The Cornhill Magazine*.

FOG IN LARGE TOWNS.—Dr. Alfred Carpenter again writes to the *Times* on the subject of fog and smoke in large towns, and holds that the many comments and suggestions made since his letter of the 13th ult. prove the seriousness of the evil which smoke is producing. One of the most curious points in the case, he says, is the fact that "there are intelligent men, and even those who are supposed to be authorities, who deny the influence of coal-smoke as a serious factor in the production of London fog. But if any one will ascend any of the numerous hills which surround London on a calm but clear day (say, for instance, Addington hills or the tower at the Crystal Palace), if the wind is blowing from the spectator towards any point of the Thames valley, he will see London clearly defined by the tail of smoke which hangs over it like a dense cloud, disappearing in the far distance in that direction towards which the wind is blowing. If the wind happens to change at the time at which the inspection is made, the spectator may see the cloud veer round in a manner precisely similar to that which takes place from the top of a smoking chimney when the wind changes." It is to be hoped, Dr. Carpenter adds, that something may be done to press the subject upon the attention of our legislators before our architecture is completely destroyed, and also that means may be taken to remove those hideous erections called smoke preventers, which must be the cause of dreadful sufferings to those architects who have to submit to their erection upon what might otherwise be passable buildings. The writer proposes shortly to take steps which he hopes may ultimately lead to a diminution of smoke in our daily draughts of fresh air.

News of the Free Churches.

CONGREGATIONAL.

— Rev. J. A. Warmington, having resigned his pastorate at Swanage, preached his farewell sermon to a large congregation on the 17th ult.

— Rev. P. M. Eastman, late of Northampton, has accepted the pastorate of the church at Long Melford, Suffolk, succeeding the Rev. T. F. Touzeau.

— The anniversary sermons of the church in Hind pool-road, Barrow-in-Furness, were preached on Sunday by Rev. C. Ashford. The collections amounted to £20.

— Rev. W. D. Ground, the late pastor of York-street Church, Dublin, has left Congregationalism and has been promised ordination by the Bishop of Durham.

— A special harvest thanksgiving service was held on Sunday last, at Beaumont Chapel, Woodbridge, by the Rev. H. Henson, the pastor, and a collection made on behalf of the chapel funds.

— A bazaar, held at the Town Hall, Berkhamstead, on the 27th and 28th ult., on behalf of the new organ fund, realised about £140. Upwards of £130 had previously been contributed in money.

— Mr. John Nicholson was, on the 20th ult., presented by the teachers of Kennington Sunday-school, White Hart-square, with a marble timepiece, in recognition of his long and faithful services as secretary.

— Rev. John Calvert preached on Sunday last at the Congregational church, at Beccles, in connection with special thanksgiving services; and collections were made on behalf of the Aged Ministers' and Widows and Orphans Fund.

— Rev. J. E. Moore terminated his pastorate of the Worksop Church on Sunday, Oct. 31st, having accepted a call from the church at Kirkby Stephen, in Westmoreland. During Mr. Moore's pastorate, a new church has been built, at a cost of over £3,000.

— A week of mission services, conducted by the Rev. G. S. Reaney, in Redland-park Church, Clifton, was brought to a close on Friday last. Notwithstanding the unpropitious weather, the congregations were large. The results have been of an encouraging character.

— A recognition meeting to welcome Rev. J. S. T. W. Smith as pastor of Union Chapel, Horsely-down, took place on the 23th ult. Revs. Dr. Wilson, Dr. Wickson, J. G. Roberts, D. Robertson, J. Farren, Ll. Harris, W. Telfer, and J. T. Dunn, delivered fraternal addresses.

— Rev. C. Leach commenced, on Sunday last, his sixth winter's Sunday afternoon half-hour lectures to working people in the Town Hall, Birmingham, which was full in every part, between 3,000 and 4,000 men and women being present. The subject of the lecture was "Old Friends."

— The Autumnal Meeting of the Notts Congregational Union was held on Tuesday, 26th ult., at Long Eaton; chairman for the year, Rev. C. W. Butler, Eastwood. A sermon was preached in the evening to a good congregation by the Rev. J. Bart lett, of Castle-gate, Nottingham.

— Prior to her removal to Southport, Miss Margaret Smith, who for some years has rendered efficient aid to the choir, was presented by the church and congregation at Garstang with a gold chain, accompanied by an address, in which expression was given to the esteem in which her services are held.

— A sale of work provided by the young women's first (Bible) class was held in the church schoolroom, Haslingden, Lancashire, on the 29th and 30th ult. The refreshments were given by the young men's class, and the proceeds, which were over £80, are to be devoted to a fund for redecorating the church.

— A recognition service in connection with the settlement of Rev. A. W. Bennett, as pastor of the church at Fordingbridge, Hants, took place on the 27th ult. After the tea, a public meeting was held, T. Westlake, Esq., in the chair. Fraternal addresses were delivered by Revs. T. Williams and H. J. Cornish.

— The Congregationalists of Stafford held their annual *conversazione* on the 27th ult., and, notwithstanding the tempestuous weather, it was a gratifying success. Of the objects of curiosity and interest brought together for exhibition, a local contemporary says they would have formed the nucleus of a respectable public museum.

— On Sunday last, the Rev. John McGavin Sloan was inducted as first minister of the Goulock Congregational Church formed by those who left the United Presbyterian Church in consequence of the Synod's decision in the case of the Rev. David Macrae. The services were conducted by Revs. J. M. Jarvie, J. M. Sloan, and David Macrae (now of Dundee).

— Mr. C. E. Green, who for nine years has fulfilled the duties of superintendent of the Sunday-schools connected with Union Church, Victoria Docks, was presented on the 26th ult., by the teachers, with an illuminated address, in recognition of his services. Mrs. Green was also presented with a handsomely-bound Teachers' Bible by the members of her class

— Mr. C. A. Singleton was ordained to the ministry at the Ashurst Wood Church, East Grinstead, on Monday, October 18th. Rev. J. Irving read a statement of Church principles, and the ordination prayer was offered by the venerable senior pastor, Rev. B. Slight. The charge to the minister was given by Rev. Professor Radford Thomson, of New College, and that to the congregation by Rev. A. Foyster, of Brighton.

— The name of the kind friend who preached anniversary sermons at Dartford on Sunday, Oct. 17th, was the Rev. J. E. Tunmer (not Tanner), who is once more resuming active duties after painful bereavement and retirement from pastoral work at Wimbledon. On the evening of the 19th the Revs. G. L. Herman, J. Geddes, G. Sbrewsbury, W. Goodman, M.A., E. J. Penford, and E. Hayward, pastor, took part in a well-attended meeting.

— A remarkable and painful experience has recently taken place in connection with the Church in Woolwich of which the Rev. Thomas Sissons is pastor. Within twenty-four hours, two of ten Deacons, Captain Boylin and Mr. Campbell Taylor, and an ex-deacon, Mr. W. Irwin, have died. The death of these Christian men is not only a great loss to the Church of which they had been officers, but also to the town in which they were greatly respected.

— A bazaar, which continued open for four days at the Mechanics' Institute, Keighley, was brought to a close on Saturday, having realised the sum of £1,430 towards a debt of £1,900 on the Spencer-street Sunday-schools, opened in 1878, in connection with Devonshire-street Chapel. The total cost of the buildings—which comprise a large assembly hall capable of seating 800 persons, twelve class-rooms, a lecture-room, an infants' room, and a library—was £4,700.

— The nineteenth anniversary of the Church at Masbro', and the third of the settlement of the Rev. T. J. Leslie as pastor, were held on the 24th and 25th of October. At the annual meeting the pastor mentioned that a new organ had been placed in the church, and several improvements made during the year, at a cost of £250, which had been raised by the friends, in addition to the ordinary expenditure of the year. The membership of the church has been more than doubled.

— Rev. W. J. Clarke, who is leaving Walton Park, near Liverpool, where he has laboured for eight years, to undertake the ministerial charge of Westgate Church, Burnley, has been presented, at a farewell meeting, with a gold watch, Mrs. Clarke at the same time receiving an electro-plate tea and coffee service. During Mr. Clarke's pastorate, the chapel has been enlarged to twice its original size, and the whole cost defrayed, while the church membership has increased fourfold.

— Services closing the ministry in Bromley, Kent, of the Rev. Robert Tuck, B.A., were held on Sunday October 31st; and on Monday last a cheque for one hundred guineas was presented to him, as a parting gift from his congregation and deacons, with many expressions of affectionate esteem and regret. We understand that Mr. Tuck proposes to remain for the present in Bromley; and letters relating to the Kent Congregational Association, of which he is the secretary, may still be addressed to Bromley, Kent.

— A very successful bazaar was held last Thursday and Friday, in the Exchange Hall, Grantham, in the interests of the church of that town. The opening ceremony was presided over by the Mayor (Edward Dickinson, Esq.). After singing and prayer, a report was read by the secretary of the church, and addresses delivered by J. Mellor, Esq., Q.C., M.P., and William Goldie, Esq. C. S. Roundell, Esq., M.P., was to have been present, but was prevented by indisposition. The proceeds of the effort amount to a little over £250.

— Rev. George Lock, who for nine years has occupied the position of assistant minister to the Rev. E. Mellor, D.D., of Square Church, Halifax, and also that of pastor of the Range Bank branch, on resigning his charge, has been presented with a purse of £100, as an expression of the esteem in which he is held. Mr. Lock, who is in a low state of health, is retiring for a short time to Balham, in the S.W. of London, in order to obtain rest and recruit his strength before entering upon another sphere of ministerial labour.

— The anniversary services of Wycliffe Chapel Sunday-school, Philpot-street, E., were held on the 24th and 27th ult. On Sunday sermons were preached by Revs. T. M'Dougall Mundle and J. Sanders (pastor), a service in the afternoon for parents and scholars being conducted by Rev. R. Berry, who delivered an address both entertaining and instructive. The report read at the meeting on Wednesday showed that the Sunday-school contains 48 teachers and 646 scholars with 17 teachers and 210 scholars in the branch school at Phœnix Hall.

— The *Aberdeen Daily Free Press*, in giving an account of the anniversary services at Albion-street Church, Aberdeen, to which we referred last week, says the number of books which the Rev. Dr. Wilson, of London, the father and founder of the church, sent to form the nucleus of a library, was 400 instead of 40 volumes. We have pleasure in stating, at Dr. Wilson's request, that most of these books were kindly and liberally given to him by Messrs. Hodder and Stoughton, J. Sangster and Co., Morgan and Scott, Cassell, Petter, and Galpin, and the Religious Tract Society. Others were supplied by private friends and from his own library.

— This year being the centenary of the establishment of Sunday-schools at Gosport, the friends of the Congregational Church there decided in celebration of the event, to free their school from a debt, which amounted to £490. The debt having been liquidated, a meeting was held on Tuesday last, Dr. Colborne presiding, to rejoice over the event. In a report read by Mr. C. Harris it was stated that in 1870, when the two churches were amalgamated, the scholars numbered 320; the number now amounts to 430, with an average attendance of 315, divided into 35 classes. Rev. Dr. Stoughton gave an interesting address on "The Rise and Progress of Sunday-schools."

— An industrial exhibition in connection with the Sunday-school was opened last week by Rev. A. Nairn, the pastor of the church at Whitehaven. The children's prizes were distributed by Mrs. J. S. McGowan, wife of the superintendent of the school. Many objects of interest were lent by friends, which so added to the attractions of the exhibition, that it became necessary to keep open two nights extra—altogether Monday to Friday. At the close, the thanks of the teachers and scholars were offered to those friends who had so kindly helped the undertaking by loans, in judging the contributions, and by personal assistance, musical and otherwise.

— Bishopsgate Chapel sustains a severe loss in the

death of Mr. G. Fowler. Forty-four years ago he entered the Sabbath-school at White's-row as a scholar, and has since served the church in almost every capacity, being secretary, deacon, and superintendent at the time of his death. A correspondent writes:—"His rare skill and taste in music, his gentle spirit and love for souls, made him very useful to young and old. Frail in body, and living always very near the Saviour, his conversation was of heaven. Among us he was a living epistle, commending to us the Saviour's love, as well as the ministry of his old teacher and life-long Christian friend, the late Mr. R. E. Dear, of Tasmania."

— The memorial-stones of a new school-church were laid in Hawkshead-street, Southport, on the 26th ult., by Mrs. Boothroyd (the Mayoress), Miss Carver, Mrs. G. Sidebottom, and Mrs. Berry. Rev. J. T. Woodhouse, who presented the trowels to the ladies, said the building and land would involve an outlay of £1,600, and it was proposed at an early date to build a large and commodious church on the adjoining piece of land. S. Boothroyd, Esq., Mayor of Southport, gave a very interesting account of Congregationalism in Southport and the neighbourhood, and the Revs. J. Chater, W. H. Dyson, and F. Smith took part in the proceedings. Dr. Parker preached in the evening to a crowded congregation, and a very liberal collection was taken.

— A meeting in recognition of the settlement of the Rev. James M'Dougall, late of Darwen, as pastor of Broughton Church, Manchester, was held on the 26th ult. Mr. R. H. Mudie, senior deacon, presided; Principal Scott, and Revs. R. Craig, T. Willis, W. Hewgill, C. S. Slater, A. Foster, T. Hamer, J. W. Riddle, I. Boseley, G. Berry, S. J. Reid (the former pastor), and W. McCaw and W. Young (Presbyterians), delivered fraternal addresses. The pastor, in returning thanks, spoke of the necessity of union among the Congregational churches of Manchester, and of the forthcoming evangelistic efforts to be undertaken by them, urging the members to work zealously and continuously to render them fruitful of good in the uplifting of many lives.

— Rev. William Guest, F.G.S., of Milton-next-Gravesend, has addressed a letter to the members of the church and congregation assembling in Milton Church, which sets forth the eminent medical opinion has enjoined on him the necessity of suspending extra pastoral labours, and of making preparation to retire in a few months at latest from the responsibilities of a fixed charge. After making this announcement, Mr. Guest, noting that the congregations continue large, the seats are almost uniformly let, and most friendly relations prevail between pastor and people, adds:—"Never since our origin has such an open and promising path been prepared for a successor. The debt is now entirely removed from the church and school buildings, and more than £7,000 have been raised for this end."

— The centenary of Congregationalism in Preston has been celebrated by special services held in Cannon-street Chapel, which were brought to a close on the 27th ult., when Rev. Dr. Kennedy delivered a lecture on "The History of Nonconformity in relation to religious liberty," the chair on the occasion being taken by Mr. J. G. McMinnies, M.P. Representatives from the two other Independent chapels, and the Baptist and Presbyterian chapels were present. It was stated by the pastor, Rev S. R. Antliff, that in commemoration of the centenary the Cannon-street Chapel had been beautified and cleaned, and land adjoining purchased with a view to the erection of a new chapel on the same site, but with a frontage in Guildhall-street. The total expenses of cleaning the chapel, and the cost of land amount to nearly £600, of which more than £584 has been realised by the special services.

— A new schoolroom in connection with Acton Congregational Church (minister, Rev. F. W. Adeney, M.A.) was opened on Thursday, October 28th, when a public meeting was held, at which Mr. Willis, Q.C., M.P., presided. The speakers were the Revs. W. Roberts, B.A., J. Byles, J. H. Hollowell, J. Ellis, C. M. Langhurst, and G. Hooper (Baptist), G. T. Keeble (Wesleyan), S. Swallow (Free Methodist), and Mr. Hicks. On Sunday, October 31st, sermons were preached in the morning by Dr. Newth and in the evening by Dr. Stoughton. The new room is designed to hold 450, at a cost of £2,450 for building and land, towards which £1,400 has been received. There is a gallery at one end of the room, with two classrooms under it, communicating with the main room by means of folding partitions, and the gallery is so arranged as to be divided into three classrooms by means of movable partitions. Sufficient land remains for building more rooms to complete the structure.

— The congregation of the Independent Chapel, Bungay, were greatly affected on Sunday last on hearing of the death of their highly-esteemed pastor, the Rev. H. Dash, which took place the previous day in London. Mr. Dash only left Hackney College about twelve months since, and settled at Bungay under most encouraging circumstances. By his earnestness and zeal, combined with his intellectual powers, and the genuine manliness and amiability of his disposition, he had greatly endeared himself to his people. During the past summer his health failed him, and he had several weeks' rest, returning to his work in the strong hope that his health would be restored. About a fortnight since, however, he went to London to consult Sir William Jenner, and was unable to return. He became rapidly worse, and died on Saturday last. He leaves a young widow and infant daughter, and the greatest sympathy has been evoked on their behalf under the sudden and unexpectedly painful bereavement.

— On Thursday afternoon Mr. Samuel Cawston, chairman of the London Coal Society, and a large shareholder in the Mardy Colliery, laid the memorial-stone of the Mardy Congregational Chapel. The chapel which they have decided upon erecting will be capable of accommodating from 500 to 600 persons. £1,250 is the contract price. Rev. Dr. Rees, of Swansea, in an address delivered after the ceremony, said while in England they were discussing how to get the working classes to attend religious services, in Wales they had the bulk of the working classes attending religious services every Lord's Day; as a result the Welsh were more governable than the lower classes in many other parts of the United Kingdom. Not one fourth of the criminals in Wales were native Welshmen. In several of the North Wales counties there was hardly any need for a prison. There were now in Wales over 4,000 chapels, and several of these had been built three times over; but in only two of these chapels had the money advanced not been paid, and the outstanding debt in one of these two cases was due to an industrial collapse. As a rule, all the chapel debts were cleared off in eight or ten years.

— The foundation stone of a school chapel at Laisterdyke, near Bradford, for the congregation which has, since 1873, worshipped in the Liberal Club Buildings, was laid on Saturday afternoon by Alderman Law. The central portion of the building will be occupied by an assembly-room 80ft. long and 40ft. wide, lighted from the top by means of a lantern light. A gallery will be carried round the four sides of the building. This room, which will accommodate 820 persons, is intended to be used for public worship, besides being utilised for the purposes of a Sunday-school. Underneath the gallery, and on a level with the floor of the assembly-room, there will be twenty-two classrooms, the dimensions of which average about 15ft. by 12ft. The minister's vestry will be placed on one side of the pulpit, the other side being occupied by an infants' school, 34ft. long and 20ft. wide, capable of accommodating 160 children. Between these two rooms there will be a lecture-hall, 41ft. long and 20ft. 6in. wide, affording accommodation for 180 persons. The total cost of the land and building is estimated at £4,500, towards which about £2,000 has been promised. In addition to this, however, an outlay of probably £400 will be required for furnishing the school. Rev. Dr. Campbell, who delivered the inaugural address, explained that in entering upon this work they were not rushing into any ground that others might reasonably have said that they had a right to keep.

— On Tuesday, Oct. 26th, a service was held in connection with the laying the memorial stone of the new Congregational Church at Newport Pagnell. From a statement of the history of the Church for the past 220 years, read by W. B. Bull, Esq., the senior deacon, it appears that the church was founded by the Rev. John Gibbs, who was ejected from the parish church in 1660, and that a succession of faithful men continued to preach the Gospel in the old meeting-house up to the present time. It was mentioned that the condition of that building being such that its removal was absolutely necessary, it had been resolved to secure another and more appropriate site for the new chapel, and at the same time to purchase the adjoining house as a manse; that all these objects, with increased school accommodation, would be secured by an outlay of £3,000. The memorial-stone was laid, after a suitable address, by Albert Spicer, Esq., and the dedication prayer was offered by Rev. Josiah Bull, M.A. In the evening a public meeting was held, when the Rev. Josiah Bull was called to the chair. The platform was occupied by six of the members, with the Chairman and Treasurer of the North Bucks Association of Churches. Revs John Brown, T. Arnold, and W. T. Clarkson expressed a deep interest in the venerable Congregational cause at Newport Pagnell. Notwithstanding the unfavourable state of the weather, there were large and enthusiastic gatherings at each of these services, and no less a sum than £101 was contributed during the day. After a considerable effort by the members of the church and congregation, and assistance given by other friends, £1,500 is still wanted to make up the required amount.

On Thursday last the Rev. C. H. Hickling, late of Hackney College, was ordained as the pastor of the Congregational Church, Hoddesdon, Herts. Nonconformity is far from strong in this county; and unfortunately, also the working classes in many of the towns and villages in Herts show a great disregard of the claims of religion; hence the greater need that all denominations should be able and willing to put forth every effort to meet this need of the day. The Congregational church at Hoddesdon was founded in the year 1781, so that it is within a month or two of its centenary year. Many able and devoted men have been its ministers, but the ordination on Thursday last is the first that has taken place during its history as a church. A tea was provided at half-past five o'clock, to which a large number sat down, and the service commenced at half-past six o'clock, the Rev. S. McAll, Principal of Hackney College, presiding. Though the weather was very unfavourable, storms of wind and rain prevailing all day, there was a very large attendance, including many neighbouring ministers, students from Hackney and Cheshunt Colleges; and a large number from various parts of the county who came to rejoice with the friends at Hoddesdon in the happy union of minister and people that was that day being celebrated. Dr. Reynolds, of Cheshunt College, and several ministers wrote, regretting that circumstances prevented their attending, but wishing every success to the new pastor. The Rev. A. E. Harbourn, of Finsbury Chapel, commenced the proceedings with reading and prayer. Rev. T. Hill, of Finchley gave a masterly exposition of Congregational principles. Mr. Lock, senior deacon, read a statement from the church, explaining how they were led to ask Mr. Hickling to be their minister, and which expressed the hope that for many years to come Mr. Hickling might find a happy home amongst them, and a congenial and successful sphere of usefulness. Rev. G. A. Christie, M.A., then asked the usual questions, the answers to which so touched the audience that they were unable to restrain their feelings, but expressed them in hearty cheering. Rev. S. McAll offered up a prayer full of devout feeling, and the Rev. C. Clemance, B.A., D.D., of Camberwell, gave the charge to the minister, which was very comprehensive and full of valuable counsel. On the following Sunday evening, the Rev. E. Price, of Hounslow, in a very able discourse, gave the charge to the people. There was again a very large attendance.

Once again Mr. Spurgeon felt himself unable to do his work on Sunday last, and his place at the Metropolitan Tabernacle, was supplied by one of his sons. These frequent attacks of illness, accompanied as they are by much physical pain and mental depression, call forth a great deal of public regret and sympathy.

CITY OF LONDON BONDS.—The Corporation of London, through their Chamberlain, advertise the discharge of certain bonds issued for public works and improvements amounting to £365,400; also the renewal of bonds for £1,558,900; option of renewal to be exercised within a specified period.

BIRTHS.

GARRETT.—Oct. 29, at 38, Downs-park-road, E., the wife of William Arthur Garrett, of a daughter.

JENKINSON.—Oct. 26, the wife of Joseph Ashford Jenkinson, Ashland-road, Nether Edge, Sheffield, of a daughter.

JONES.—Oct. 20, at Spennymoor, Durham, the wife of the Rev. Francis Jones, of a son.

LAWSON.—Oct. 29, at 1, Grosvenor-crescent, S.W., the wife of Sir Wilfrid Lawson, Bart, M.P., of a son.

LUCKOCK.—Oct. 28, at 66, St. Andrew's-street, Cambridge, the wife of Herbert Mortimer Luckock, D.D., Canon of Ely, of a son.

UNWIN.—Oct. 26, at the Vicarage, Frankby, Birkenhead, the wife of the Rev. J. W. Unwin, of a son.

WHEELER.—Oct. 25, at The Dale, Sneinton, the wife of the Rev. James Wheeler, Vicar of St. Philip's, Nottingham, of a daughter.

MARRIAGES.

CHILD—CARPENTER.—Nov. 2, at Stamford-hill, Ernest, son of Henry Child, of Down's-road, Clapton, and Doctors' Commons, to Ellen, second daughter of William Carpenter, of West-green Lodge, Tottenham.

JACKSON—WHITFIELD.—Oct. 27, at Regent-square Presbyterian Church, by the Rev. J. Oswald Dykes, M.A., D.D., John Jackson, Esq., M.A., of Paymaster-General's office, eldest son of the late John Jackson, of Ayr, to Margaret Emma, only daughter of the late William Whitfield, of Bloomsbury, and of Mrs. Whitfield, of 50, Torrington-square, W.C.

MERRITT—JERWOOD.—Oct. 6, at Mile-end-road Chapel, by the Rev. D. M. Jenkins, George Merritt, late of Bedford-square, Mile-end, to Ellen, third daughter of the late N. J. Jerwood, of Malsbury-road, Bow.

NUNNELEY—STILES.—Oct. 26, at the Congregational Church, South Croydon, by the Rev. J. Alden Davis, Augustus Nunneley, of Barnet, to Julia, third daughter of Joshua Stiles, South Croydon.

SPADEMAN—SCOTT.—Oct. 26, at Uppingham Congregational Church, by Rev. H. E. Bennett, Sydney Spademan, Easton Mills, Stamford, to Sarah Ann Scott, daughter of the late Mr. W. Scott, Uppingham.

WARE—WHEELER.—Oct. 28, at Highbury Quadrant Congregational Church, by the Rev. Joseph Steer, Walter Thomas Ware, Esq., of Tottenham, to Alice Mary, only daughter of John Wheeler, Esq., of 10, The Terrace, Green-lanes, N.

DEATHS.

ASHTON.—Nov. 1, at 5, Boscombe Thornhill-road, Leyton formerly of Hackney, Elizabeth, widow of the late Samuel Ashton, after 12 years' patient suffering, aged 60.

BENTLEY.—Oct. 26, at his residence, Woodgreen-park, Cheshunt, Herts, James Bentley, Esq., J.P., formerly treasurer of Saint Bartholomew's Hospital, in his 90th year.

CHIPCHASE.—Nov. 1, suddenly, at 18, Carshalton-terrace, Forest-gate, E. (late of Bedford-place, Commercial-road), Joseph Chipchase, for over 50 years a Methodist local preacher in the Third London Circuit, in the 73rd year of his age.

COLEY.—Oct. 30, at Rose Villa, Emscote, Warwick, the Rev. Samuel Coley, aged 55.

COWRIE.—Oct. 27, at the Free Church Manse, Carnoustie, the Rev. Alexander Cowrie.

DASH.—Oct. 30, at the residence of his father-in-law, W. Howlett, 16, Cottage-grove, Bow, the Rev. Fred H. Dash, pastor of the Congregational Church, Bungay, in his 26th year.

DEAN.—Oct. 24, at Rose Cottage Chapel, near Halstead, Essex, in the 66th year of his age, after only a few days' confinement to his room, Mr. William Dean, for 55 years the valued friend and brother sportsman of Mr. J. J. Mechi.

FOWLER.—Oct. 23, at Rockmead-road, South Hackney, Mr. G. F. Fowler, aged 53. A funeral service will be held at Bishopsgate Chapel next Lord's-day evening November 7.

GANDAR.—Nov. 2, after an illness of twenty years, Catherine, wife of Thomas F. Gandar, at 187, Camden-road, N.W. Friends are requested to accept this intimation.

HAYES.—Oct. 26, at Oxford, after four days' illness, Alice, the beloved wife of the Rev. Arthur H. Hayes, of Orford-street, Ipswich.

LACROIX.—Oct. 25, at Eton House, Albert-road, Brighton, in her 73rd year, Hannah, widow of the late Rev. Alphonse Francois Lacroix, of Calcutta.

LUCKETT.—Oct. 15, after a few days' illness, Mary, the beloved wife of the Rev. Geo. Luckett, of Tamworth.

LYCETT.—Oct. 29, at his residence, Highbury-grove, N., Sir Francis Lycett, Knt.

POLTICK.—Oct. 17, at her residence in Wrotham, Sophia, the beloved wife of James Poltick, many years family butcher, aged 77, respected by all who knew her.

TINDAL.—Oct. 26, at the Manor house, Aylesbury, Acton Tindal, Esq., for 42 years Clerk of the Peace for the county of Buckingham, in the 70th year of his age.

WALTER.—Oct. 31, at 21, York-villas, Brighton, Charles Ernest (Charlie), the younger son of John and Annie Walter, aged 8 years.

WILKS.—Oct. 31, at No. 1, Sunnyside, Wimbledon, Maria Anna Fritz, for 46 years a faithful servant and friend in the family of the late Rev. Mark Wilks, of Paris, aged 81.

WOOD.—Oct. 26, at Martlesham, Suffolk, after only five days' illness, Searles Valentine Wood, Esq., F.G.S., in his 83rd year.

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